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TACTICA SACRA.

AN

ATTEMPT TO DEVELOPE, AND TO EXHIBIT TO THE EYE

BY

TABULAR ARRANGEMENTS,

A GENERAL RULE OF COMPOSITION

PREVAILING IN THE

HOLY SCRIPTURES.

IN TWO PARTS.

PART I. CONTAINS THE NECESSARY EXPLANATIONS AND AN APPENDIX.

PART II. CONTAINS FOUR OF THE EPISTLES ARRANGED AT LENGTH, IN GREEK AND ENGLISH, AS SPECIMENS.

BY THE

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OF TRINITY COLLEGE, CAMBRIDGE: CURATE OF WIDFORD, HERTS.

כי צו לצו צו לצו קו לקו קו לקו זעיר
שם זעיר שם:
כי־באחת ידבר־אל ובשתים לא
ישורנה:

Παντα δισσα ἐν κατεναντι του ἑνος, και ουκ εποιησεν ουδεν εκλειπον.
Ἐν του ἑνος εστερεωσε τα αγαθα.

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16A-14.

TACTICA SACRA.

CONTENTS.

ATTEMPT, TO DEVELOPE, AND TO EXHIBIT TO THE EYE

BIBLIOTHECA
REGIA
MONACENSIS.

PART I.

PART II.

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CONTENTS.

PART I.

	PAGE.
INTRODUCTION	1
SECOND EPISTLE TO THE THESSALONIANS	13
SECOND EPISTLE OF ST. PETER	23
FIRST EPISTLE TO THE THESSALONIANS	39
EPISTLE TO PHILEMON	61
CONCLUSION	69
APPENDIX, I. (LATENT CONNEXIONS.)	75
APPENDIX, II. (COMMON REFERENCES.)	79
APPENDIX, III. (PARENTHESIS.)	91

PART II.

SECOND EPISTLE TO THE THESSALONIANS.	(GREEK.)	i
Ditto	(ENGLISH.)	ii
SECOND EPISTLE OF ST. PETER	(GREEK.)	iii
Ditto	(ENGLISH.)	iv
FIRST EPISTLE TO THE THESSALONIANS.	(GREEK.)	v
Ditto	(ENGLISH.)	vi
EPISTLE TO PHILEMON	(GREEK.)	vii
Ditto	(ENGLISH.)	viii

CONTENTS

ADVERTISEMENT.

THE existence and frequent occurrence of a mutual correspondence in the members of sentences have long been recognized, as far as the Old Testament is concerned, by biblical scholars; and have been set forth to many useful purposes of sacred criticism. Hence, it was not unreasonable to seek similar instances of parallelism in the New Testament: and various such instances have been produced, in a work often referred to in the ensuing pages, entitled "Sacred Literature." In that work, the Right Reverend and Learned Author, having first fixed and extended the doctrine of parallelism with an especial reference to the Old Testament, proceeds to apply its principles to the New: but not without a previous argument which justifies this farther application by every consideration of probability and analogy. He observes that the parallelisms of the Old Testament are retained in the Septuagint Version; and that similar forms of composition are found in the Apocrypha, and in the writings of the Rabbins. Thus prepared, we are carried on, proceeding from analogy to proof, to quotations in the New Testament from poetical parts of the Old; in which quotations, the original parallelisms are carefully preserved. We are next presented with complex quotations, and subsequently with quotations blended with original matter, all equally pervaded by parallelism. Finally, the work leads us on to original parallelisms of the New Testament: and thus it is satisfactorily proved, that the rule of composition, recognized as prevailing in the Old Testament, prevails also in the New. I believe I may be allowed to say, satisfactorily proved, because whatever differences of opinion may exist as to terms, and whatever questions may have been raised respecting particular instances adduced, few persons will be found to deny that the instances from the Old and the New Testament have a common structure and character, and therefore if the title of parallelism is admissible in one case, it is equally so in the other. Some of these topics will be enlarged upon in the following pages: but it was thought proper to premise thus much by way of advertisement, in order to call to the reader's recollection how far the line of investigation has been already carried, and at what point it is now taken up.

PART I.

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PART I.

INTRODUCTION.

PLANS without number of the various books both of the Old and New Testament are already before the public. Had they seemed to answer the purpose of developing any thing like regularity *in* the Sacred Writings, it is possible that the present work would never have appeared. But it is one thing to *make* a plan for parts of the Scriptures, and another to point out the plan which actually prevails in them. Plans and analyses may be regular in themselves, but little is gained by this. The Sacred Writings, I believe, with all the plans that have been published, are still regarded and read by many as irregular compositions; while those readers, even, who view them in a different light, would find it no easy task to point out wherein their regularity consists.

There prevails in the Sacred Writings a mode of arrangement, which, in the present work, I shall endeavour to develope. I wish to call the attention of the biblical student to some other particulars connected with the style of the Scriptures. But my principal object, in the present work, is to show that there prevails in the Scriptures a mode of general arrangement; and that, as the essays of moralists, and the speeches of orators, are often composed according to a certain plan, a skeleton as it has been called, so the words of the Spirit are delivered with an order and method peculiar to themselves, and possessing peculiar advantages of emphasis and perspicuity. It is of no small importance, that this order and method should be developed; for it often happens, in reading the Holy Scriptures, that we are struck with particular verses and expressions, but are not able to take a general view of the design and import of the book, whether of the Old or New Testament, to which the verses and expressions belong, because we are not acquainted with its general arrangement and character as a whole.

At a time, when, from the habit of reading the Bible with a very minute attention to the word and letter of the text, I was beginning to be satisfied that some mode of arrangement prevailed in the Sacred Writings, to which a strict regard to terms and phrases was the key, (though what mode I knew not,) a friend put into my hands that interesting and learned work, "Sacred Literature." I was then but little acquainted with Bishop Lowth; and it is to "Sacred Literature" that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones; and I arrange chapters and whole epistles as they arrange verses.

As what I have to offer is, in some measure, an extension of the principles of parallelism already before the public, it may be necessary that I should say a few words concerning them. My observations will afford but a partial view, as far as regards the general subject of parallelism, but all that is necessary for our present purpose.

The following is Lowth's account of parallelism:—

"Poetica sententiarum Compositio maximam partem constat in æqualitate, ac similitudine quadam, sive parallelismo, membrorum cujusque periodi, ita ut in duobus plerumque membris res rebus, verbis verba, quasi demensa et paria, respondeant. Quæ res multos quidem gradus habet, multam varietatem; ut alias accuratior et apertior, alias solutior et obscurior sit." Præl. xix.

The following are the words of Bishop Jebb, who refers to Bishop Lowth:—

"In one word, then, it is what Bishop Lowth entitles PARALLELISM; that is, a certain equality, resemblance, or relationship, between the members of each period; so that, in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." Sacred Literature, page 5.

In offering some examples of this kind of parallelism, I must observe that those which are first given are nearly all taken from the learned writers already referred to, whose version of the text I generally follow in availing myself of their specimens.

The following are examples of *parallel couplets*:—

a. { Seek ye Jehovah, while he may be found;
a. { Call upon him, while he is near.

Isaiah lv. 6.

a. { Pharaoh's chariots and his host hath he cast into the sea;
a. { His chosen captains also are drowned in the Red Sea.

Exodus xv. 4.

a. { My soul doth magnify the Lord,
a. { And my spirit hath rejoiced in God my Saviour.

Luke i. 46, 47.

a. { The memory of the just is a blessing,
a. { But the name of the wicked shall rot.

Proverbs x. 7.

a. { Faithful are the wounds of a friend,
a. { But deceitful are the kisses of an enemy.

Proverbs xxvii. 6.

The reader will observe, that, in each of these instances, *a*., the latter of the two lines, contains a reference of some sort to a., the former. In the three first instances, the two lines are homogeneous; that is, the idea contained in the former line is taken up and varied in the latter: and in the two remaining ones they are antithetic; that is, "they correspond with one another by an opposition of terms and sentiments."

Sometimes the parallelism may be best exhibited as a *quatrain*:—

a. { I will make mine arrows drunk with blood;
  b. { And my sword shall devour flesh:
a. { With the blood of the slain and the captive;
  b. { From the hairy head of the enemy.

Deuteronomy xxxii. 42.

That is,

a. { I will make my arrows drunk with blood;
a. { With the blood of the slain and the captive:
b. { And my sword shall devour flesh;
b. { From the hairy head of the enemy.

This translation is Parkhurst's.

a { If ye keep my commandments,
  b. { Ye shall abide in my love;
a. { Even as I have kept my Father's commandments,
  b. { And abide in his love.

John xv. 10.

a. { I planted, Apollos watered,
  b. { But God made to grow.
a. { So that neither he who planteth is any thing, nor he who watereth,
  b. { But God, who maketh to grow.

1 Corinthians iii. 7, 8.

In each of these instances the correspondence is *alternate*: that is, the third line, *a*., corresponds to the first, a., and the fourth, *b*., to the second, b.

If we choose to be more minute in the last instance, we may divide the first and third lines each into two, and we shall then have six instead of four members.

a. { I planted,
  b. { Apollos watered,
    c. { But God made to grow.
a. { So that neither he who planteth is any thing,
  b. { Nor he who watereth,
    c. { But God, who maketh to grow.

Here we have *a.* answering to a., *b.* to b., *c.* to c.: and the parallelism may be called *continuous*. This minuteness of subdivision may be thought unnecessary when the parallelism consists only of a verse or two; but, when it embraces the bulk of an Epistle, it will be found very useful.

An account is given in "Sacred Literature," of another kind of parallelism, differing somewhat from the last.

"There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *introverted* parallelism:—

My son, if thine heart be wise;
  My heart also shall rejoice;
  Yea, my reins shall rejoice;
When thy lips speak right things.
Proverbs xxiii. 15, 16.

Unto thee do I lift up mine eyes, O thou that dwellest in the heavens;
Behold, as the eyes of servants to the hands of their masters;
And as the eyes of a maiden to the hand of her mistress:
Even so look our eyes to Jehovah our God, until he have mercy upon us.
Psalm cxxiii. 1, 2.

From the hand of hell I will redeem them;
  From death I will reclaim them:
  Death! I will be thy pestilence;
Hell! I will be thy burning plague.
Hosea xiii. 14. See BISHOP HORSLEY."

Sacred Literature, page 53, 54. Again,

a. { Make the heart of this people fat,
  b. { And make their ears heavy,
    c. { And shut their eyes;
      c. { Lest they see with their eyes,
    b. { And hear with their ears,
a. { And understand with their heart.
Isaiah vi. 10.

Here, in a. and *a.*, the extreme members, we have the heart; in b. and *b.*, the ears; and in c. and *c.*, the eyes.

"The idols of the heathen are silver and gold:
The work of men's hands;
They have mouths, but they speak not;
They have eyes, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them:
So are all they who put their trust in them.
Psalm cxxxv. 15—18.

The parallelisms here marked out, will, it is presumed, be found accurate:—

In the first line, we have the idolatrous heathen;
In the eighth, those who put their trust in idols:
In the second line, the fabrication;
In the seventh, the fabricators:
In the third line, mouths without articulation;
In the sixth, mouths without breath:
In the fourth line, eyes without vision;
And, in the fifth line, ears without the sense of hearing."
Sacred Literature, page 57.

It is to these *introverted* parallelisms that I am particularly desirous to call the reader's attention. I shall therefore offer a few more specimens selected from those which I have noticed myself. They will serve to show that the introverted form of composition was familiar to the writers of the New Testament. For the general accommodation of readers, I give most of the examples in English. It often happens, however, that the correspondence is much stronger in the original than it can be made to appear in any translation.

a. { Follow not that which is evil,

b. { But that which is good.

b. { He that doeth good is of God:

a. { He that doeth evil hath not seen God.

3 John, 11.

Here we have evil in the extreme, and good in the central members.

a. { Holding faith,

b. { And a good conscience;

b. { Which, (a good conscience,) some having put away,

a. { Concerning faith have made shipwreck.

1 Timothy i. 19.

Faith in the extremes, or good conscience in the centre.

a. { They saw that the gospel of the uncircumcision was committed unto me,

b. { As the gospel of the circumcision was unto Peter:

b. { For he that wrought effectually in Peter to the apostleship of the circumcision,

a. { The same was mighty in me toward the Gentiles.

Galatians ii. 7.

In a. and *a.*, St. Paul's commission to the Gentiles; in b and *b.*, St. Peter's commission to the Jews.

a. { By an equality,

b. { That now, at this time, your abundance may be a supply for their want,

b. { That their abundance also may be a supply for your want:

a. { That there may be equality.

2 Corinthians viii. 14.

a. { Blessed be God,

b. { Even the Father of our Lord Jesus Christ;

b. { The Father of mercies,

a. { And the God of all comfort.

2 Corinthians i. 3.

a. { We are weak,

b. { But ye are strong.

b. { Ye are honourable,

a. { But we are despised.

1 Corinthians iv. 10.

a. { Christ the power of God,

b. { And the wisdom of God.

b. { Because the foolishness of God is wiser than men;

a. { And the weakness of God is stronger than men.

1 Corinthians i. 24, 25.

a. { If God spared not the natural branches,

b. { Take heed lest he also spare not thee.

c. { Behold therefore the goodness,

d. { And severity of God.

d. { On them which fell, severity;

c. { But toward thee, goodness, if thou continue in his goodness:

b. { Otherwise, thou also shalt be cut off.

a. { And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

Romans xi. 21–23.*

a. { We know that we have passed from death unto life,

b. { Because we love the brethren.

b. { He that loveth not his brother

a. { Abideth in death.

1 John, iii. 14.

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* See "Sacred Literature," page 342, where the four central members are arranged as above.

a. Little children, it is the last time.
b. And as ye have heard that antichrist shall come,
b. Even now are there many antichrists;
a. Whereby we know that it is the last time.
1 John, ii. 18.

a. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.
b. I indeed baptize you with water unto repentance;
c. But he that cometh after me is mightier than I,
c. Whose shoes I am not worthy to bear.
b. He shall baptize you with the Holy Ghost, and with fire.
a. Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
Matthew iii. 10—12.*

Here, in a., the Lord is referred to under the similitude of a hewer of trees; and in *a.*, under that of a winnower of corn. In a., we have the axe, the instrument of the hewer; in *a.*, the fan, the instrument of the winnower. In a., we have the distinction between the good and the bad trees; in *a.*, the distinction between the wheat and the chaff. In a., the unproductive trees are consigned to the fire; and in *a.*, the chaff. In a., we have the immediate danger of the trees, "the axe is laid to their root;" in *a.*, that of the chaff, "his fan is in his hand."

In c. and *c.*, we have our Lord's superiority to John: in b. and *b.*, the superiority of our Lord's baptism to John's.

a. Can the children of the bridechamber mourn,
b. As long as the bridegroom is with them?
b. But the days will come, when the bridegroom shall be taken from them,
a. And then shall they fast.
Matthew ix. 15.

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* The four central members are arranged as above in "Sacred Literature," page 168.

a. The blind
b. And dumb
b. Both spake
a. And saw.
Matthew xii. 22.

The blind saw, the dumb spake.

A. a. And when he was come into his own country,
b. He taught them in their synagogue.
B. Insomuch, that they were astonished, and said,
C. Whence hath this man this wisdom and these mighty works?
D. c. Is not this the carpenter's son?
d. Is not his mother called Mary?
D. *c.* And his brethren, James, and Joses, and Simon, and Judas?
d. And his sisters, are they not all with us?
C. Whence then hath this man all these things?
B. And they were offended in him.
A. *a.* But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
b. And he did not many mighty works there, because of their unbelief.
Matthew xiii. 54—58.

Here, in D., we have the father and mother of Christ; in *D.*, his brethren and sisters: that is, his father and brethren in c. and *c.*; his mother and sisters in d. and *d.*—In C. and *C.*, we have the corresponding inquiries, "Whence hath this man," &c. "Whence then hath this man," &c.: in B., the people "astonished" at Jesus; in *B.*, "offended in him."

In A. and *A.*, the extreme members, the correspondence is two-fold, as it is in the central ones: *a.* answering to a., and *b.* to b.—With regard to a. and *a.*, a. relates to our Saviour's coming "Into his own country;" *a.* to the treatment he there met with.—With regard to b. and *b.*, these refer to two things which generally went together in our Lord's ministrations; namely, teaching and the working of

miracles. In the present instance, "He *taught* them in their synagogue," (b.;) but "He *did not many mighty works* there, because of their unbelief," (*b.*)

a. { And five of them were wise,
  b. { And five were foolish.
  b. { They that were foolish took their lamps, and took no oil with them.
a. { But the wise took oil in their vessels with their lamps.

Matthew xxv. 2—4.

The wise virgins in a and *a.*: the foolish virgins in b. and *b.*

a. { Take therefore the talent from him,
  b. { And give it unto him which hath ten talents.
  b. { For unto every one that hath shall be given, and he shall have abundance;
a. { But from him that hath not shall be taken away even that which he hath.

Matthew xxv. 28, 29.

a. { And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit;
  b. { Who had his dwelling among the tombs,
    c. { And no man could bind him, no not with chains.
      d. { Because that he had been often bound with fetters,
        e. { And chains:
          e. { And the chains had been plucked asunder by him,
        d. { And the fetters broken in pieces.
    c. { Neither could any man tame him.
  b. { And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
a. { But when he saw Jesus afar off, he ran and worshipped him, &c.

Mark v. 2—6.

Here we have, in e. and *e.*, the chains of the person possessed; in d. and *d.*, his fetters; in c. and *c.*, the difficulty of binding or taming him; in b. and *b.*, his places of resort and usual habits; in a. and *a.*, his meeting with Jesus.

a. { We know that thou art true,
  b. { And carest for no man.
  b. { For thou regardest not the person of men,
a. { But teachest the way of God in truth.

Mark xii. 14.

In a. and *a.*, truth; in b. and *b*, independence.—In St. Matthew the clauses are placed in what, according to our notions of arrangement, we should call their natural order. But God's ways are not always our ways.

a. { We know that thou art true,
a. { And teachest the way of God in truth:
  b. { Neither carest thou for any man,
  b. { For thou regardest not the person of men.

Matthew xxii. 16.

a. { A certain priest, named Zacharias,
  b. { Of the course of Abia:
  b. { And his wife was of the daughters of Aaron,
a. { And her name was Elisabeth.

Luke i. 5.

In a. and *a.*, the names of the two persons spoken of; in b. and *b.*, their extraction.

a. { How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye,
  b. { When thou thyself beholdest not the beam that is in thine own eye?
  b. { Thou hypocrite, cast out first the beam out of thine own eye;
a. { And then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Luke vi. 42.

a. { We have piped unto you, and ye have not danced;
  b. { We have mourned to you, and ye have not wept.
    b. { For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.
a. { The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.

Luke vii. 32—34.

In b. and *b.* we have the more severe and mournful dispensation; in a. and *a.*, the more festive and joyous. Those who rejected John the Baptist were like the children who would not weep to their companion's mourning: those who rejected Christ, like the children who would not dance to their companion's music. See Sacred Literature, page 242.

a. { Ει και ου δωσει αυτῳ,
  b. { Αναστας
    c. { Δια το ειναι αυτου φιλον,
    c. { Δια γε την αναιδειαν αυτου
  b. { Εγερθεις,
a. { Δωσει αυτῳ ὁσων χρῃζει.

Luke xi. 8.

Here observe that *b.* means more than b.—Αναστας merely implies getting up. Εγερθεις implies being roused, or rousing himself up.

a. { Thou, in thy lifetime, receivedst thy good things,
  b. { And likewise Lazarus evil things;
  b. { But now he is comforted,
a. { And thou art tormented.

Luke xvi. 25.

The rich man in a and *a.*; Lazarus in b. and *b.*

a. { I sent you to reap that,
  b. { Whereon ye have not laboured.
  b. { Other men have laboured,
a. { And ye are entered into their labours.

John iv. 38.

a. { Jesus saith unto him, Rise, take up thy bed, and walk.
  b. { And immediately the man was made whole,
    c. { And took up his bed, and walked.
      d. { And on the same day was the sabbath.
      d. { The Jews therefore said unto him that was cured, It is the sabbath day.
    c. { It is not lawful for thee to carry thy bed.
  b. { He answered them, He that made me whole,
a. { The same said unto me, Take up thy bed, and walk.

John v. 8—11.

In d. and *d.*, the sabbath; in c. and *c.*, the bed carried; in b. and *b.*, the man made whole; in a. and *a.*, the words of our Lord.

a. { They crucified him,
  b. { And two other with him:
  b. { On either side one,
a. { And Jesus in the midst.

John xix. 18.

a. { And he gave him none inheritance in it, no, not so much as to set his foot on:
  b. { Yet he promised that he would give it to him for a possession,
  b. { And to his seed after him,
a. { When as yet he had no child.

Acts vii. 5.

In a. and *a.*, a double obstacle; in b. and *b.*, a double promise.

a. { God hath ..... raised unto Israel,
  b. { A Saviour, Jesus.
  b. { When John had first preached before his coming the baptism of repentance,
a. { To all the people of Israel.

Acts xiii. 23, 24.

Here, in a. and *a*., we have the people of Israel: in b., Jesus, the Saviour; in *b*., John the Baptist. Our Saviour was raised up unto Israel, and John preached to Israel. Yet, in the case of our Saviour and Israel, Israel comes first; in the case of John the Baptist and Israel, last.

Israel holds the first and last, or most conspicuous places; the subject throughout being God's dealings with Israel.

These examples I have given from the New Testament, in order to show that the introverted form of composition was familiar to those who wrote that part of the Sacred Volume. We find it used by them, not only in doctrine and discussion, but in narration and dialogue: not only where we might expect to meet with something like stanzas, in imitation of the prophets of the Old Testament; but where poetry, according to our ideas of it, is out of the question.

Indeed parallelism appears in parts of the Old Testament that are strictly historical, as well as in those that are regarded as poetical. So that I entertain doubts whether parallelism can be properly called the essential feature of the Hebrew poetry, seeing that it is to be found in those parts of the Bible which all agree to regard as prose. If every part of the Bible in which parallelism prevails must be called poetry, then the Books of Moses, perhaps, must be regarded as historical poems.—In the following instance, we have first the man, the woman, and the serpent; then the serpent, the woman, and the man.

a. { And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked. And I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said,

b. { The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said,

c. { The serpent beguiled me, and I did eat.

c. { And the Lord God said unto the serpent, Because thou hast done this, &c.

b. { Unto the woman he said, I will greatly multiply thy sorrow and thy conception, &c.

a. { And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, &c.

Genesis iii. 9—19.

Let us proceed to the beginning of the next chapter.

a. { And she conceived, and bare Cain, and said, I have gotten a man from the Lord.

b. { And she again bare his brother Abel.

b. { And Abel was a keeper of sheep,

a. { And Cain was a tiller of the ground.

c. { And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

d. { And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

d. { And the Lord had respect unto Abel, and to his offering:

c. { And unto Cain, and to his offering, he had not respect.

Genesis iv. 1—5.

In each of the above instances, we have Cain in the extreme, and Abel in the central members.

The two last lines form an introverted parallelism by themselves. This is by no means an unusual case.

d. { e. { And the Lord had respect
f. { Unto Abel, and to his offering.

c. { *f*. { And unto Cain, and to his offering,
e. { He had not respect.

e. { וישע יהוה

f. { אל-הבל ואל-מנחתו :

f. { ואל-קין ואל-מנחתו

e. { לא שעה :

And now, as to what *distinguishes* the present publication from others, it is this: that I propose, in the body of the work, to reduce whole Epistles to the form of single parallelisms. I am not going to show, though this I would undertake to do, that many long passages consist of a *succession* of parallelisms;—something to that effect has been already advanced by others:—but to bring out the Epistle in the simple form of one introverted parallelism. There may be various subordinate correspondences in the

parts of the Epistle; and these such as can only be exhibited by making subdivisions. But this does not affect the character of the whole. The Second Epistle to the Thessalonians, the First Epistle of St. Peter, the First Epistle to the Thessalonians, and the Epistle to Philemon, (I take them in the order in which I have placed them for the reader's convenience,) are arranged by me as introverted parallelisms of four, six, four, and eighteen members, respectively.—Some preliminary explanations remain to be given, and we will then proceed to the proof.

First, let me state what I mean by an *integral part*.

When passages of only two or three verses are arranged as parallelisms, their members consist of not more than a few lines at the utmost; and the reader can easily ascertain, by casting his eye over them, whether the account given of them is a correct one. But when the parallelism is a whole Epistle, as in the case of the Epistles mentioned above, and most, if not all, of the others, a single member of the parallelism is sometimes several verses, or a chapter: and in such cases a question may arise, whether I have not, in some instances, drawn an arbitrary line; saying, So much shall be the member, and no more: whether the division into members has not been made fancifully, and without any sufficient reason in the character of the passage itself. Hence it is of the first necessity to show that each portion which I exhibit as a member of the parallelism coheres and is compact in itself: that there is a real division where I have made the division; in one word, that I have hit the joint: that the whole of the member, as I make it, ought, from its own nature, to go together, and no part with the member that precedes or follows it. Passages which so go together, and cohere, as members of the general parallelism, I call *integral parts*. Considered relatively, they are parts: but considered absolutely, they are wholes or integers.

The mention of integral parts leads me to speak of one particular sort of them, which I call *epistolary portions*.

At the beginning and end of most of the Epistles, we find portions, generally short ones, which I think may peculiarly be called *epistolary*, to distinguish them from what lies between. In that at the beginning we generally have the superscription: "Paul, &c. to the church of the Thessalonians;"—"Paul, &c. to all the saints in Christ Jesus which are at Philippi:" and in that at the end, the subscriptions or closing salutations: "The salutation of me, Paul, with mine own hand;"—"The brethren that are with me greet you." We generally find a benediction in that at the beginning, and a corresponding benediction in that at the end. Thus, in one instance, (1 Thessalonians,) we have at the beginning, "Grace unto you and peace from God our Father, and from the Lord Jesus Christ:" and at the end, "The grace of our Lord Jesus Christ be with you." In short, to these *epistolary portions*, as I call them, one of which lies at the commencement, and the other at the conclusion, (and in general there is no great difficulty in defining their extent,) we find all those topics consigned which are more peculiarly of an epistolary character; such as the superscription, the subscription, salutations, and good wishes: while in the bulk of the Epistle which lies between, the Sacred Writer branches out into the various topics on which it is his object to enter: whether commendation, reproof, doctrine, warning, exhortation, or any other, as the case may be.

These two *epistolary portions*, then, I regard as integral parts.—And I also regard them as the first and last, or extreme members of the Epistle, arranged as an introverted parallelism.

For this, it may be said, a reason should be given. That is, the mere circumstance of the one portion standing at the beginning, and the other at the end of the Epistle, proves little by itself.—It is the obvious arrangement in writing a letter.—We *expect* to find the superscription at the beginning, and the subscription at the end. And little can be inferred from this solitary fact; certainly not any designed parallelism between passages lying so far apart. —To this I answer, that the fact on examination will be found not to be solitary. For, when we come to a close examination and comparison of these two extreme portions in particular Epistles, we commonly find that in many respects they resemble one another; that they have many points of mutual correspondence: insomuch that we are led to think, that, in writing the epistolary portion at the end, the Apostle must have had that at the beginning particularly in his mind. Add to this, that, when we have divided off these two epistolary portions, and set them out of the account as extreme members corresponding to one another, we find, on examination, that the bulk of the Epistle, which lies between them, *also* admits of arrangement: that it falls into integral parts, little connected with the extremes, but closely corresponding to one another, so as to lie in regular order between these two *epistolary portions;* like the sheets of a book between cover and cover; or, like papers, as they are sometimes tied up between boards, in an office, to be put away; or rather,

As lie inshrined pearls in their natural nest,
The vehicle itself being precious:

and so that the whole Epistle forms, as it were, a fasciculus; and however irregular it may appear, proves to be a regular composition, complete in all its parts and proportions, Totus teres atque rotundus, without excrescences or defects, lucid in its arrangement, clear in its purport, symmetrical in its form, and precise in its leading topics. On these grounds I believe the reader will agree with me, before we part, in regarding the epistolary portions as extreme members of an introverted parallelism formed by the whole Epistle.

I must now say a word upon *leading topics*, one of the most important subjects connected with our present inquiry.

In offering an analysis of an Epistle, I call it a parallelism of so many members: say, an introverted parallelism of eight members, A., B., C., D., *D.*, *C.*, *B.*, *A.*—In order to prove, then, that this representation is correct, I arrange the Epistle in the following form:

A. { .....

B. { .....

C. { .....

D. { .....

D. { .....

C. { .....

B. { .....

A. { .....

and am to show, that *A.*, the last member, corresponds to A., the first; *B.*, the last but one, to B., the second; and so on, "from flanks to centre."—A. and *A.* are the epistolary portions. These being disposed of, it remains for me to show the correspondence of B. and *B.*, C. and *C.*, D. and *D.*: (not that I always follow this order, but rather that which seems best in each particular case.)

Now should it appear, on examination, that the whole of B. is exhortation, and the whole of *B.* corresponding exhortation; and that there is not a word of exhortation in the intervening members, C., D., *D.*, *C.*, but doctrine in C. and *C.*, and thanksgiving in D. and *D.*; then, I apprehend, I shall be allowed to regard B. and *B.*, as corresponding members without farther difficulty, and to proceed to those which lie between.

But perhaps it will appear that there are other topics. besides exhortation, both in B. and *B.* Then the case will will not be so clear. There may be exhortation in B., and in *B.* also. But I am not at liberty, merely on such grounds, arbitrarily to take a passage of several verses, or a chapter, (B.,) and another passage of about the same length, (*B.*:) and to say that because the same topic merely *appears* in each of them, therefore they are parallel; and that they, neither more nor less, are to be written opposite to one another as corresponding members of a parallelism formed by the whole Epistle. I am to show that exhortation is not only a topic, but the topic, the *leading* topic, of B. and *B.*: that, though other topics appear in both, yet they are introduced by that of exhortation in each. In B., for instance, the Apostle having, in his exhortation, recommended the practice of certain christian virtues, may signify that some of those whom he addresses had been guilty of the opposite vices. The part of B., where this is signified, cannot strictly be called exhortation, but it is connected with exhortation; exhortation leads to it; and before we get to the end of B. we probably find the Apostle exhorting again. And thus exhortation, though not the only topic, may be truly considered the *leading topic* of B. In *B.*, again, in the same way, the Apostle begins by exhorting those to whom he is writing: but presently after digresses, if it can be called a digression, to express a fear that, at some future time, they may depart from his exhortations. This expression of apprehension may not be exhortation, strictly speaking: but it is clear that here, also, exhortation is the *leading topic*, as well as in B. And on these grounds I still consider B. and *B.* as corresponding members; exactly as in the case first supposed, in which exhortation is the only topic in each.—There may be digressions in one, or both. But even these digressions will be found to depend on the leading topic; to be introduced by it; and often, before we come to the end of the member, to bring us back to it.—The particular cases of B. and *B.*, here stated, are imaginary. But many similar ones will be produced in the course of the present work.

Thus, one great use of the doctrine of parallelism is, that it occasions us to ascertain, and that with precision, what are the leading topics of a passage: what are the points which the Sacred Writer intends to urge; and what those which he only introduces in connexion with them. Generally speaking, where the passage arranged as a parallelism does not exceed four or five chapters, either each corresponding pair of members has one and the same

leading topic: or, if this is not the case, one of them admits of being subdivided into two or three smaller members, each with a leading topic of its own; and the other, on being examined, is found to contain precisely the same topics, and to admit of precisely the same subdivision. But when we come to larger Epistles, we must not always expect to find the resemblance of corresponding members so exact.

The members of parallelisms are also found to correspond in another respect. We not only find the same leading topic in each, but we also find, on a more particular examination, that the latter member of the pair has evidently been written with a very close and even literal reference to the former. The ideas are reverted to: and that often, with a little variation, in the same terms in which they originally appear; or in very similar ones. This is not only the case with respect to the leading topic. While other topics, less prominent in the former member, are often found to hold a subordinate situation also in the latter, here likewise the same or similar terms are employed in both instances. This circumstance is discoverable in its full extent, only by close examination and comparison of the two members.

In shorter parallelisms, the words or phrases answering to one another, have generally been called *parallel terms*. Thus, in the example already given,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour;

"My soul" and "My spirit" are parallel terms: so are "Doth magnify" and "Hath rejoiced;" as also "The Lord" and "God my Saviour." Sometimes the correspondence appears in the form of a strongly marked antithesis; as in the following example:—

A wise son rejoiceth his father,
But a foolish son is the grief of his mother.
Proverbs x. 1.

Here "Every word hath its opposite: for the terms *father* and *mother* are as the logicians say, relatively opposite." (Bishop Lowth on Isaiah, page xxiv.)

The appellation "parallel terms," I have not adopted: because, though it may apply very well in the case of shorter parallelisms, it seems to intimate a closer resemblance than we sometimes find in corresponding expressions used in corresponding members of such parallelisms as we are now considering. As a general appellation, *corresponding terms* is that which I prefer. It serves to include every case of mutual reference, whether that of affinity or that of contrast. If we have one picture of hay-making, and another of fruit-gathering, both these subjects relating to summer employments, the correspondence, in this instance, is that of affinity or congruity. But if we have one picture representing summer, and another representing winter, still we have a sort of mutual reference in the two: we call them companions; and hang them up in corresponding parts of the room. Here there is still a correspondence: though, so to speak, it be that of contrast. Therefore I use the appellation, *corresponding terms*, in a very general and comprehensive sense.

In fact, *correspondence* might be substituted for *parallelism* in many parts of the present work. While, however, a science is in its infancy, we shall in vain attempt to fix its terms. Parallelism is the term which I find in use; and, though I fear it is calculated to excite prejudices in the minds of some readers, I have not thought it advisable entirely to discard it.

When a case occurs in which the correspondence is very close, the same words, or nearly the same, being repeated, I call it a *verbal correspondence*. Thus every verbal correspondence is a case of corresponding terms, but every case of corresponding terms does not amount to a verbal correspondence. Many instances of both will be given.

In referring to part of a verse of Scripture, if the portion referred to is to be met with at the beginning of the verse, I generally give the number of the verse with a line after it, thus; 5—: if at the end, with a line before it, thus; —5: if in the middle, with a line on each side of it, thus; —5—. Sometimes however this is unnecessary.

The learned men to whom we are indebted for our authorized version, were not aware, we must suppose, of the prevalence of parallelism in the Scriptures. Accordingly, where corresponding terms occur, they have not always given such a turn to their translation as to preserve the correspondence unimpaired: and where there are verbal correspondences, the same words after a longer or shorter interval being repeated in the same sense, they have sometimes translated them differently. In some of these cases I have ventured, and I may say, ventured with great hesitation, to make a slight alteration. I will not join in the cry of those who would represent our authorized version as too good to need revision. But let the reader be assured, that, in the few cases wherein I have ventured on a slight alteration for present purposes, there lurks no such design

as that of *mending* our excellent translation. The alterations which I have found it necessary to make might certainly have been avoided, by giving merely the Greek text without any translation. But the number of persons who can read even the easy Greek of the New Testament with fluency, (to the shame of our age be it spoken,) is so very small, that in this case the subject under consideration would not in effect have been brought before the public. I have therefore given the English version; venturing with caution upon a few necessary alterations: and this, not with the idea of *mending*, but to answer a temporary purpose. In fact, strictly speaking, even as it is there is no innovation in most of the passages altered. For, where the same terms are twice used in the same sense, I have only adopted, in both instances, that rendering which our translators have already adopted in one.—Add to this, that where the correspondence has not been so strongly *marked* by our translators as it might have been, from their being unconscious of the parallelism, such is their general fidelity that often even there it is not *lost*. In such cases I have made either a very slight alteration, or none at all.—Finally, there are some correspondences, which it is next to impossible to preserve unimpaired in a translation. The best course therefore for the biblical student, who wishes to have the benefit of all that substantial help and edification which parallelism is capable of affording in the reading of the Sacred Volume, is, provided he is unacquainted with the original languages of Scripture, to begin to learn them without farther delay: aiming at such a knowledge of them as shall enable him to read them with *fluency*.

I have been led to these remarks by the mention of corresponding terms. It is, I apprehend, on this subject that there is the greatest room for difference of opinion between the reader and myself. Sometimes the correspondences pointed out by me may be only imaginary. Sometimes perhaps the reader may be led to think them so, from not being disposed to examine and compare the terms set before him with sufficient patience and attention. The correspondence lies sometimes in affinity, sometimes in antithesis, sometimes in words, sometimes in ideas, sometimes in construction.—Occasionally, also, we meet with the same expressions in two passages that are not parallel. Such resemblances of course go for nothing.—And I would add, as a remark generally applicable, that corresponding terms are rather to be adduced in confirmation, than as sufficient of themselves to prove the correspondence of the passages in which they occur: especially if those passages are of any considerable length. The proof lies in the general character of the two passages.—Some explanation of the accompanying arrangements in Part the Second, I have thought it necessary to give; and these explanations follow. But when an Epistle is once rightly divided and laid out, the propriety of the arrangement may sometimes be discerned immediately by casting the eye over it.

The Greek text which I have followed in the present publication is that of Griesbach's second edition. It was necessary to give the preference somewhere, and on the whole I have preferred this. Not that I entirely approve of those slashing alterations which Griesbach has been bold enough to make in some parts of the Sacred Volume; and which have caused the whole of his work to be regarded with a degree of suspicion. But where the question is only about one or two words, I find in general, as far as I have examined, that the more minute parallelisms of verses and clauses very remarkably support his decisions. Here, however, I am not speaking with any particular reference to Acts xx. 28, or 1 Timothy iii. 16. Nor do I, by any means, intend to intimate that the occasional alteration of a word or two in the sacred text is a matter of little import. And, though I have adopted Griesbach's text in the present instance, I do not consider myself pledged to retain it hereafter. In fact it would not much affect the general question, if Mill, Wetstein, or any other eminent commentator, were to be preferred.

Justice however requires me to mention in conclusion, that Griesbach is in general very judicious in his manner of dividing the text of the New Testament. The paragraphs, as they stand in his second edition, are frequently of essential service in the investigation of the larger parallelisms.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THE correspondence of the various parts of this Epistle is not so particular as that of some others to be afterwards considered. I have chosen, however, to begin with it, because, though in others the arrangement may be more strongly marked, in this it is more simple than in the generality, yet at the same time sufficiently striking to admit of being exhibited in a satisfactory manner.

The Second Epistle to the Thessalonians will be found in Part the Second, at pages i. ii., arranged both in Greek and English, as an introverted parallelism of four members, A., B., *B.*, *A.* The meaning of this arrangement is, that *A.*, at the end of the Epistle, corresponds to A. at the beginning, and also *B.* to B.

A. and *A.* are what I call the epistolary portions, or members.—B. consists of three portions, a., b., c.; and *B.* of three portions, *a.*, *b.*, *c.*, respectively corresponding to them: that is, *a.* to a., *b.* to b., and *c.* to c.: so that *B.* as a whole corresponds to B. as a whole, as well as *A.* to A.

First, for A. and *A.* In A. we have the superscription of the Epistle, Παυλος και Σιλυανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων, κ. τ. λ., "Paul and Silvanus and Timotheus unto the church of the Thessalonians," &c. (verse 1:) in *A.* the subscription, Ὁ ασπασμος τη εμη χειρι Παυλυ, "The salutation of Paul with mine own hand," (verse 17.)

The Apostle begins the Epistle with a benediction in A.;

Χαρις ὑμιν και ειρηνη απο Θευ Πατρος ἡμων, και Κυριυ Ιησυ Χριστυ,

Grace unto you and peace from God our Father, and the Lord Jesus Christ, (i. 2:)

and ends it with benedictions in *A.*;

Αυτος δε ὁ Κυριος της ειρηνης δωη ὑμιν την ειρηνην κ. τ. λ.

Now the Lord of peace himself give you peace, &c. (iii. 16.;)

and

Ἡ χαρις τυ Κυριυ ἡμων Ιησυ Χριστυ μετα παντων ὑμων,

The grace of our Lord Jesus Christ be with you all. (iii. 18.)

Here the point to be observed is, that the two benedictions in *A.* correspond to that in A. in a particular manner. That in A. is two fold, Χαρις ὑμιν και ειρηνη, "*Grace* unto you, and *peace*." Of these two topics, grace and peace, which we meet with in A., the latter, peace, is first taken up in *A.*, and afterwards the former, grace. First,

peace. "Now the Lord of *peace* himself give you *peace*," &c. Then, grace. "The *grace* of our Lord Jesus Christ," &c.

Let us notice, moreover, *from whom* it is signified, both in A. and *A*., that the grace and peace are to come. In A. it is grace and peace "From God our Father and the Lord Jesus Christ." In *A*. it is peace from the "Lord of peace," and the grace "Of our Lord Jesus Christ." Thus the Apostle not only desires for the Thessalonians in A. and *A*., the same spiritual blessings, grace and peace; but those spiritual blessings from the same divine Source.

These various correspondences may be exhibited together in the following manner:—

A.	*A*.
Παυλος και Σιλϐανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων .... χαρις ὑμιν και ειρηνη. i. 1, 2—.	Ὁ ασπασμος τη εμη χειρι Παυλϐ. iii. 17—.
ΧΑΡΙΣ ὑμιν και ΕΙΡΗΝΗ απο Θϵϐ Πατρος ἡμων, και Κυριϐ Ιησϐ Χριστϐ. 2.	Αυτος δε ὁ Κυριος της ΕΙΡΗΝΗΣ δῳη ὑμιν την ΕΙΡΗΝΗΝ. 16—. Ἡ ΧΑΡΙΣ τϐ Κυριϐ ἡμων Ιησϐ Χριστϐ μετα παντων ὑμων. 18.
Απο Θϵϐ Πατρος ἡμων και Κυριϐ Ιησϐ Χριστϐ. 2. *(The Source of grace and peace.)*	Ὁ Κυριος της ειρηνης δῳη ὑμιν...16—. Τϐ Κυριϐ ἡμων Ιησϐ Χριστϐ. 18.
Paul and Silvanus and Timotheus unto the church of the Thessalonians ..... grace unto you and peace. i. 1, 2—.	The salutation of Paul with mine own hand. iii. 17—.
Grace unto you, and *peace* from God our Father, and the Lord Jesus Christ. 2.	Now the Lord of *peace* himself give you *peace*. 16—. The *grace* of our Lord Jesus Christ be with you all. 18.
God our Father and the *Lord Jesus Christ*. 2. *(The Source of grace and peace.)*	The *Lord* of peace give you peace. 16—. The grace of our *Lord Jesus Christ*. 18.

Such are some of the points of correspondence between A. and *A*., the two extreme members.—We now proceed to B. and *B*.

In B. we have three topics, thanksgiving, prayer, and admonition, under the three letters, a., b., and c., respectively: and in *B*. the same three topics, in the same order, under the three letters, *a*., *b*., and *c*.—It is not meant to say, that every word of a. and *a*. is thanksgiving, every word of b. and *b*. prayer, or every word of c. and *c*. admonition: but that thanksgiving, prayer, and admonition, (in which last I include exhortation, persuasion, warning, and reproof,) are, at the least, very prominent topics in a. and *a*., b. and *b*., c. and *c*., respectively.

First, in a. and *a*., we have thanksgiving. The terms in which these two leading portions of B. and *B*., respectively, begin, are nearly identical.

Ευχαριστειν οφειλομεν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι..... ὁτι κ. τ. λ.

We are bound to thank God always for you, brethren, ... because, &c. (i. 3:)

Ἡμεις δε οφειλομεν ευχαριστειν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι ..... ὁτι κ. τ. λ.

But we are bound to thank God always for you, brethren ..... because, &c. (ii. 13.)

The second topic, prayer, appears in b. and *b*. The subject is more extensively taken up, indeed, in *b*. than in b., but the leading topic in each is prayer. In b. the Apostle contents himself with speaking of his prayers for the Thessalonians. In *b*. he not only prays for them, but desires them to pray for him. Here, after offering up a prayer for them in the two first verses, (16, 17,) he proceeds to say in the next verse, iii. 1,

Προσευχεσθε, αδελφοι, περι ἡμων, ινα κ. τ. λ.

Pray, brethren, for us, that, &c.

words which correspond with those at the beginning of the other portion, b.,

Προσευχομεθα παντοτε περι ὑμων, ινα κ. τ. λ.

We pray always for you, that, &c.

The third portions, c. and *c*., are admonitory. At the beginning of c we have

Ερωτωμεν δε ὑμας, αδελφοι,

Now we beseech you, brethren:

at the beginning of *c*.,

Παραγγελλομεν δε ὑμιν, αδελφοι,

Now we command you, brethren:

and toward the end of *c*. (iii. 12.,)

Τοις δε τοιουτοις παραγγελλομεν και παρακαλουμεν,

Now them that are such we command and exhort.

These are corresponding terms, and serve not only to mark the general character of c. and *c*., the two passages to which they belong; but also to prove their mutual reference.

Thus we have three topics in B., thanksgiving, prayer, and admonition; and the same three topics recurring in the same order in *B*. Or, in other words, *B*. corresponds to B., as well as *A*. to A.

While, in pointing out the correspondence of B. and *B*., I allege that there are three topics occurring in the same order in both, namely, thanksgiving, prayer, and admonition; it is not my intention, as I have already intimated, to allege that the portions a. *a*., b. *b*., and c. *c*., in which these topics respectively occur, contain no other topics. The contrary will be discovered on inspection. Yet, even supposing that we were unable to proceed further than we have now advanced, and that all we had to show amounted to this, that there are three prominent topics occurring in the same order both in B. and *B*., the case would then be far from weak: we should, even supposing this were all, be fully justified in alleging a correspondence between B. and *B*. But this is not all. I shall proceed to show that the three topics which have been specified, both in B. and *B*., are leading topics: for instance, that not only is thanksgiving a topic which appears at the beginning of a. the first portion of B., but a topic with which the whole of a. is more or less connected, and by means of which all the other topics in a. are introduced: so that the whole of a. coheres, and the passage forms an integral part or portion of the Epistle, corresponding in that character to *a*., which will also be shown to be an integral part in like manner. And this is one great use of the doctrine of parallelism: that it enables us to distinguish which are the topics that the Sacred Writer intends to urge, and which the topics that are only introduced incidentally and in connexion with the former. Both in B. and *B*., (and these together from the bulk of the Epistle,) the leading topics are thanksgiving, prayer, and admonition. Other topics come in as connected with these.

The Apostle begins in a. by informing the Thessalonians of his thankfulness, because of the great increase of their faith, and also of their charity and mutual love, (i. 3.) This he adds was such, that he gloried in them in the churches of God: and that because of two things, Υπερ της ὑπομενης ὑμων και πιστεως, "your patience and faith," (4.) —It is with reference to these two things, the patience and the faith of the Thessalonians, that the Apostle speaks throughout the rest of a. First he seems to have had their patience principally in his mind: for he says, Εν πασι τοις διωγμοις ὑμων, και ταις θλιψεσιν αις ανεχεσθε, "In all your persecutions and tribulations that ye endure," (4.) The next five verses, 5—9, refer to the same subject, the sufferings and troubles of the Thessalonians; and also to the danger of those who inflicted them: and thus the whole bears a reference to the patience of the Thessalonians under them, in which the Apostle finds a cause of glorying and thanksgiving.—Then, in verse 10, the Apostle returns to the other topic, their faith, Πιστις: first saying, in a general way, Εν πασι τοις πιστευσασιν, "In all them that *believe;*" and then bringing the reference home to the faith of the Thessalonians in particular, by adding, Οτι

επιστευθη το μαρτυριον ημων εφ' υμας, "Because our testimony among you was *believed*." Thus the two topics, Πιστις and Ὑπομενη, faith and patience, are kept in sight throughout. These are the occasions of the Apostle's glorying; and, together with their Αγαπη or charity, the sources of his thankfulness to God, which I therefore regard as the leading topic of a.—Let us now pass on to *a.*, the first portion of *B.*

This portion also begins with thanksgiving; and that, as we have already seen, in terms corresponding to those at the beginning of a. But in verse 15, the last of the three which compose *a.*, we have no longer thanksgiving, but exhortation: Αρα ουν, αδελφοι, στηκετε, κ. τ. λ.; "Therefore, brethren, stand fast," &c.: whence it may be urged that though verse 13, the first of *a.*, and perhaps verse 14, the second, do admit of being arranged under the head of thanksgiving, and therefore in correspondence with a., yet verse 15 ought not to be forced into any such arrangement, but, as it consists of exhortation, belongs rather to c. and *c.*

To this I reply, that *a.*, as well as a., will be found on examination to be an integral portion; and that therefore the whole of it ought to go together. The three verses contain three topics, which are placed in a very suitable and instructive order. First the Apostle says, Εἱλετο ὑμας, "God hath *chosen* you," (verse 13:) secondly, Εκαλεσεν ὑμας, he hath "*Called* you," (verse 14:) and thirdly, Αρα ουν στηκετε και κρατειτε—, "Therefore *stand fast and hold fast*—," (verse 15.) Now these three things, it is to be observed, are placed by the Apostle in the three verses before us in their proper order; that is, in the order of time in which they actually occur. First we have the choosing, which is Απ' αρχης, "from the beginning," (13:) then we have the calling, which is at the time when the gospel is preached to those who are chosen, Εκαλεσεν ὑμας δια τυ ευαγγελιυ ημων, "He called you by our gospel," (14:) and lastly we have the duty inferred of standing fast and holding fast, Αρα ουν στηκετε, "*Therefore* stand fast," &c., (15,) which applies to the whole subsequent period of life. The Apostle having expressed his thankfulness for the blessings conferred on the Thessalonians in the 13th and 14th verses, very naturally proceeds to exhort them to do *their* part in the 15th, and in this way there is a transition from thanksgiving to exhortation. Yet is there no want of harmony in the passage: it is Totus teres atque rotundus: much force and meaning would be lost by not taking the last of the three verses in connexion with the other two: and though we have exhortation at the end and thanksgiving at the beginning, yet is it the thanksgiving for blessings vouchsafed which suggests the exhortation to walk worthy of them.*

And thus thanksgiving is the *leading* topic of *a.* as well as a. And this is one reason why in the arrangement of B. and *B.* I exhibit *a.* the first portion of *B.* in correspondence with a. the first portion of B.: in which other portion in the same manner, though every word of it is not thanksgiving, yet thanksgiving is the topic by which the others are introduced.

Yet not the only reason. We now come to "Verbal correspondences," or "Corresponding terms." If we proceed to a particular examination, we shall find that there are several of these in a. *a.:* as also in b. *b.* and c. *c.* These however are not perhaps so numerous as in some other parts of Scripture, hereafter to be noticed: and it is to this circumstance that I referred at the beginning of my remarks upon the Epistle.

We have already noticed the correspondence between the beginning of a. and the beginning of *a.*

> Ευχαριστειν οφειλομεν τω Θεω παντοτε περι υμων, αδελφοι ..... ὁτι κ. τ. λ. (i. 3.)
>
> Ἡμεις δε οφειλομεν ευχαριστειν τω Θεω παντοτε περι υμων, αδελφοι ..... ὁτι κ. τ. λ (ii. 13.)

Again, the means by which the Thessalonians were brought to the knowledge of the truth are spoken of both in a and *a.* In a. we have

> Επιστωθη το μαρτυριον ημων εφ' υμας,
>
> *Our testimony* among you was believed, (i. 10.)

and in *a.*,

> Εκαλεσεν ὑμας δια τυ ευαγγελιυ ημων,
>
> He called you *by our gospel*, (ii. 14:)

and,

> Εδιδαχθητε, ειτε δια λογυ ειτε δι' επιστολης ημων.
>
> Ye have been taught, whether *by our word or our epistle.* (ii. 15.)

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* A similar remark may be applied to the "General Thanksgiving" of our Liturgy. The latter part of it is not, strictly speaking, thanksgiving; but supplication, for a due sense of all God's mercies acknowledged in the former part, and for power to lead a life that may prove our sense of them. Yet here there is no want of harmony.

See Appendix, I.

Here the corresponding terms particularly to be noticed, are Μαρτυριον ἡμων in a., and Ευαγγελιυ ἡμων, Επιστολης ἡμων in *a.*; "Our testimony," "Our gospel," "Our Epistle:" each signifying the means by which spiritual knowledge had been conveyed to the Thessalonians.

Again, while in a. we have

Εις το καταξιωθηναι ὑμας της βασιλειας τυ Θευ, (i. 5,)

in *a.* we find

Εις σωτηριαν, (ii. 13,)

Εις περιποιησιν δοξης τυ Κυριυ ..... (ii. 14.)

In each of these clauses the Apostle holds out to the Thessalonians their hope of salvation and eternal glory. Each of them begins with the same preposition, Εις, and comparing the third with the first, we have not only Εις answering to Εις, but Περιποιησιν to Το καταξιωθηναι ὑμας, Δοξης to Της βασιλειας, and Τυ Κυριυ (ἡμων Ιησυ Χριστυ) to Τυ Θευ.

The topic of *glory*, too, which appears in *a.* in the last of the three clauses just cited, also occurs in a. In a. the Apostle speaks of "our Lord Jesus Christ," as coming "to be glorified in his saints."

Τυ Κυριυ ἡμων Ιησυ Χριστυ, (8,) ... Ὁταν ελθῃ ενδοξασθηναι εν τοις ἁγιοις αὐτυ, (10:)

Our Lord Jesus Christ, (8,) ... When he, (the Lord) shall come to *be glorified* in his saints, (10.)

And in *a.* a corresponding topic appears in corresponding terms.

Εις περιποιησιν δοξης τυ Κυριυ ἡμων Ιησυ Χριστυ.

To the obtaining of *the glory* of our Lord Jesus Christ. (ii. 14.)

Here however it may be thought that the correspondence is not very striking. Yet let it be remembered that both passages refer to the same time: and also to the same subject, the glory of our Lord; the one setting forth the manifestation of it in believers, and the other, their participation in it. The two clauses seem to have been written with reference to each other, and should so be interpreted.

Thus a. and *a.* correspond, not only because thanksgiving is the leading topic in each, and because every other topic is introduced by this of thanksgiving: but also, because we find terms in every part of *a.* corresponding to terms in a.—The same sort of evidence, more or less striking, will be found in other instances as they come under our consideration.

The corresponding terms in a. and *a.* are now to be brought together.

a.	*a.*
Ευχαριστειν οφειλομεν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι, ... ὁτι .... i. 3—.	Ἡμεις δε οφειλομεν ευχαριστειν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι .... ὁτι .... ii. 13—.
Επιστευθη το μαρτυριον ἡμων εφ' ὑμας. —10—.	Εκαλεσεν ὑμας δια τυ ευαγγελιυ ἡμων. 14—. Εδιδαχθητε, ειτε δια λογυ ειτε δι' επιστολης ἡμων. —15.
Εις το καταξιωθηναι ὑμας της βασιλειας τυ Θευ. —5—.	Ειλετο ὑμας ὁ Θεος .... εις σωτηριαν. —13—. Εις περιποιησιν δοξης τυ Κυριυ .... —14.
We are bound to thank God always for you, brethren, ... because .... i. 3—.	But we are bound to thank God always for you, brethren, ... because .... ii. 13—.
Our testimony among you was believed. —10—.	He called you by *our gospel.* 14—. Ye have been taught, either by *our word* or by *our epistle.* —15.
To your being counted worthy of the kingdom of God. —5—.	God hath .... chosen you to salvation. —13—. To the obtaining of the glory of our Lord .... —14.

We now go on to b. and *b.*

In b., the second portion of B., the unity of subject is absolute: the whole referring to prayer, and setting forth the prayer of the Apostle for the Thessalonians.

In *b.* also, the second portion of *B.*, prayer is the leading topic. In the two first verses, ii. 16, 17, we have the Apostle praying again for the Thessalonians. In the two next, iii. 1, 2, he directs them to pray for him. In the last, iii. 5, he prays for them once more. In two verses of *b.*, indeed, iii. 3, 4, we have not prayer, but an expression of confidence in God. There is however an easy transition to this subject. He desires the Thessalonians to pray, that he might "be delivered from unreasonable and wicked men," (iii. 2,) and adds, Ου γαρ παντων ἡ πιστις, (2,) πιστος δε εστιν ὁ Κυριος, (3.) "All men have not faith," (therefore there are some men from whom you must pray that I may be delivered,) "but the Lord is faithful," (therefore we may depend on him though not on them.) And again, there is an easy transition back again from the expression of confidence to prayer. Πεποιθαμεν δε εν Κυριῳ, &c. (iii. 4,) Ὁ δε Κυριος κατευθυναι, &c. (iii. 5.) "We have confidence in the Lord touching you," &c. (iii. 4,) "But the Lord direct your hearts," &c. (iii. 5:) as if he would say, I trust in the Lord for you, yet I do not the less on that account pray to the Lord for you.—Here then by observing the connexion with the leading topic, we learn a useful lesson, namely, that our confidence in the Lord is never to prevent our praying to the Lord for what we want.—Thus prayer is the leading topic, though not the only topic, of *b.*

b. then is an integral portion, as well as b.—Moreover we have corresponding terms in b. and *b.*, as well as in a. and *a.*

In b. the Apostle prays,

> Ὁπως ενδοξασθῃ το ονομα τυ Κυριυ ἡμων Ιησυ Χριστυ εν ὑμιν,
>
> That the name of our Lord Jesus Christ may be glorified in you, (i. 12.)

In *b.*, in similar terms, he desires the Thessalonians to pray for him:

> Ἱνα ὁ λογος τυ Κυριυ τρεχῃ και δοξαζηται, καθως και προς ὑμας,
>
> That the word of the Lord may have free course and be glorified, even as with you, (iii. 1.)

There are many verbal correspondences between these two prayers; that which the Apostle offers for the Thessalonians, and that which they are desired to offer for him. In the one we have Ὁπως, in the other Ἱνα: in the one Ενδοξασθη, in the other Δοξαζηται: in the one Το ονομα, in the other Ὁ λογος: in the one Τυ Κυριυ ἡμων Ιησυ Χριστυ, in the other Τυ Κυριυ: in the one Εν ὑμιν, in the other Καθως και προς ὑμας: so that the Apostle clearly had b. in his mind, in writing *b.*: to say nothing of the corresponding terms noticed before, Προσευχομεθα παντοτε περι ὑμων, in b., (i. 11;) and Προσευχεσθε, αδελφοι, περι ἡμων, in *b.*, (iii. 1;) "We pray always for you," "Pray, brethren, for us."

b.	*b.*
Προσευχομεθα παντοτε περι ὑμων. i. 11—.	Προσευχεσθε, αδελφοι, περι ἡμων. iii. 1—.
Ὁπως ενδοξασθῃ το ονομα τυ Κυριυ ἡμων Ιησυ Χριστυ εν ὑμιν. 12—.	Ἱνα ὁ λογος τυ Κυριυ τρεχῃ και δοξαζηται καθως και προς ὑμας. —1.
Πληρωσῃ πασαν ευδοκιαν αγαθωσυνης και εργον πιστεως. —11.	Στηριξαι ὑμας εν παντι λογῳ και εργῳ αγαθῳ. ii. —17.
We pray always for you. i. 11—.	Brethren, pray for us. iii. 1—.
That the name of our Lord Jesus Christ may be glorified in you. 12—.	That the word of the Lord may have free course and be glorified, even as it is with you. —1.
Fulfil all the good pleasure of his goodness, and the work of faith. —11.	Stablish you in every good word and work. ii. —17.

We now proceed to c. and *c*. We have already seen the correspondence in the terms of exhortation employed in these passages. In the former we have Ερωτωμεν δε ὑμας, αδελφοι, "Now we beseech you, brethren," (ii. 1;) and in the latter, Παραγγελλομεν δε ὑμιν, αδελφοι, "Now we command you, brethren," (iii. 6,) and Τοις δε τοιυτοις παραγγελλομεν και παρακαλυμεν, "Now them that are such we command and exhort," (iii. 12.) The mode of exhortation also, is much the same, both in c. and *c*.

First,

c. { Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της παρυσιας τυ Κυριυ ἡμων Ιησυ Χριστυ.
Now we beseech you, brethren, *by the coming of our Lord Jesus Christ*. (ii. 1.)

Then,

c. { Παραγγελλομεν δε ὑμιν, αδελφοι, εν ονοματι τυ Κυριυ ἡμων Ιησυ Χριστυ.
Now we command you, brethren, *in the name of our Lord Jesus Christ*. (iii. 6.)

c. { Τοις δε τοιυτοις παραγγελλομεν και παρακαλυμεν, δια τυ Κυριυ ἡμων Ιησυ Χριστυ.
Now them that are such we command and exhort *by our Lord Jesus Christ*. (iii. 12.)

The first part of c., (ii. 1—9,) admonishes the Thessalonians not to expect the immediate coming of the day of judgment: for that first the man of sin must be revealed, of whom a description is given. The remainder of *c*., (ii. 10—12,) admonishes his followers of their danger.—*c*. is an admonition to withdraw from disorderly brethren.—We have already seen that c. and *c*. agree so far as this, that each of them begins with exhortation: but I apprehend that there is more of correspondence between c. and *c*. than might at first be suspected.

In c. the Apostle warns the brethren not to be easily unsettled in their minds by the apprehension of the speedy approach of the last day, (Εις το μη ταχεως σαλευθηναι ὑμας απο του νοος, μητε θροεισθαι κ. τ. λ. ii. 2.) And I would suggest that the individuals referred to in the other passage, *c*., as disorderly and idle persons, were persons who had suffered themselves to be thus unsettled in their minds, and who had afterwards fallen, as the natural consequence, into irregularities of conduct. Ακουομεν γαρ τινας περιπατουντας εν ὑμιν ατακτως, μηδεν εργαζομενους, "We hear that there are some which walk among you disorderly, working not at all," says the Apostle in *c*. (iii. 11.) This is exactly what we might expect to happen in such a state of things as is intimated in c.: as it is what, from the history of the church, we know to have happened in subsequent periods under similar circumstances. A notion prevailed among the Thessalonians that the world was soon to be at an end: and people at first would begin to be unsettled in their minds, Σαλευθηναι απο του νοος και θροεισθαι, (ii. 2;) and then to be unsettled in their conduct, Περιπατουντες ατακτως; neglecting their duties and usual occupations, Μηδεν εργαζομενοι, αλλα περιεργαζομενοι, (iii. 11:) while the Apostle, as if referring to this state of things, says in *c*.,

Ὑμεις δε, αδελφοι, μη εκκακησητε καλοποιουντες,
But *ye*, brethren, be not weary in well doing, (iii. 13:)

as he says before in c.,

Εις το μη ταχεως σαλευθηναι ὑμας απο τυ νοος,
That ye be not soon shaken in mind, (ii. 2:)

the one admonition referring to the mind, the other to the conduct.

I venture to suggest these hints, because they seem to throw some light upon the correspondence of c. and *c*. It is evident that the disorderly persons mentioned in *c*., the latter portion, were brethren; because the Apostle, at the end of *c*., directs that they be dealt with as such: Μη ὡς εχθρον ηγεισθε, αλλα νουθετειτε ὡς αδελφον: "Count him not as an enemy, but admonish him as a *brother*," (iii. 15:) which corresponds with the class of persons whom he exhorts not to be shaken or troubled in c. It is evident, also, from the terms in which the Apostle admonishes the Thessalonians in c., that *some* persons had been unsettled by the idea that the last day was at hand; (whether the persons referred to in *c*. or no.) If then we do not believe that these are the persons referred to in *c*., we must suppose that there were two classes of unsettled persons among the believing Thessalonians. It is very possible, however, that the evil had spread further with some than with others: a part being unsettled only in their minds, but a part in their conduct also; as I have already intimated.

Be this as it may, there are some corresponding terms to be noticed in c. and *c*., besides those already mentioned. In c. we have

Μητε δια λογυ, μητε δι' επιστολης ὡς δι' ἡμων,
Neither by word, nor by epistle, as from us, (ii. 2:)

and in *c*.,

Τῳ λογῳ ἡμων δια της επιστολης,
Our word by this epistle, (iii. 14.)

There is somewhat of antithetical correspondence in the occasions which lead to the employment of these corresponding terms. In c. the object of the Apostle is to recommend caution in the interpretation of his words and writings, to those who studied them; while in *c.* he refers to those who slighted them.

Again: the Apostle refers both in c. and *c.* to the instructions which he gave to the Thessalonians while with them, and this in corresponding terms.

Ετι ων προς ὑμας, ταυτα ελεγον ὑμιν.

When I was yet with you, these things I told you. (c. ii. 5.)

Ὁτε ημεν προς ὑμας, τυτο παρηγγελλομεν ὑμιν.

When we were with you, this we commanded you. (*c.* iii. 10.)

This correspondence seems to confirm the interpretation which I have offered above. That is, both in c. and *c.* the Apostle refers to instructions given to the Thessalonians while he was yet with them: which instructions were, in the first instance, (c.,) that the day of judgment should not come till the "man of sin" had been revealed, (ii. 3—5;) and in the second instance, (*c.*,) that those who neglected their duties and occupations did wrong and were to be punished, (iii. 10.) While the Apostle was with the Thessalonians then, he had to teach them that the end of the world was not yet at hand, and therefore they were not to be unsettled in their minds: and while he was with them he also had to admonish some of them for their unsettled lives. Surely then we have some plea for viewing the two admonitions in connexion with one another.

Both in c. and *c.* also, the Apostle refers to the knowledge already possessed by those whom he addresses, upon the subject of which he is speaking. Και νυν το κατεχον οιδατε; "And now ye *know* what withholdeth;" (ii. 6:) Αυτοι γαρ οιδατε, "For yourselves *know*;" (iii. 7.) Here we have another verbal correspondence.

Moreover, toward the end of c. we have an object proposed, Ἱνα κριθωσι, (ii. 12,) and again toward the end of *c.* an object proposed, Ἱνα εντραπη, (iii. 14:) in the one case condemnation, for the abominable and unbelieving; in the other repentance and amendment, for the erring brother.—The form of the concluding clauses of c. and *c.* is also somewhat similar.

ΜΗ πιστευσαντες τη αληθεια, ΑΛΛ' ευδοκησαντες εν τη αδικια. (ii. 12.)

ΜΗ ὡς εχθρον ηγεισθε, ΑΛΛΑ νυθετειτε ὡς αδελφον. (iii. 15.)

In the former instance we have "not good, but evil:" in the latter, "not evil, but good." In the first instance, at the end of c., the Apostle refers to obstinate sinners who had pleasure in unrighteousness, and who preferring evil to good would finally be lost: and in the second instance, at the end of *c.*, to brethren who had stumbled, yet had not fallen past recovery, but might by wholesome discipline be brought back to repentance and salvation.

c.	*c.*
Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της παρυσιας τυ Κυριυ ἡμων Ιησυ Χριστυ. ii. 1—.	Παραγγελλομεν δε ὑμιν, αδελφοι, εν ονοματι τυ Κυριυ ἡμων Ιησυ Χριστυ. iii. 6—.
	Τοις δε τοιυτοις παραγγελλομεν και παρακαλυμεν, δια τυ Κυριυ ἡμων Ιησυ Χριστυ. 12—.
Εις το μη ταχεως σαλευθηναι ὑμας απο τυ νοος. 2—.	Ὑμεις δε, αδελφοι, μη εκκακησητε καλοποιυντες. 13.
Μητε δια λογυ, μητε δι' επιστολης, ὡς δι' ἡμων. —2—.	Τῳ λογῳ ἡμων δια της επιστολης. —14—.
Ετι ων προς ὑμας, ταυτα ελεγον ὑμιν. —5.	Ὁτε ημεν προς ὑμας, τυτο παρηγγελλομεν ὑμιν. 10—.
Και νυν το κατεχον οιδατε. 6—.	Αυτοι γαρ οιδατε. 7—.
Ἱνα κριθωσι. 12—.	Ἱνα εντραπη. —14.
Μη .... αλλα .... 12. (End of c.)	Μη .... αλλα .... 15. (End of *c.*)

c.	c.
Now we beseech you, brethren, by the coming of our Lord Jesus Christ. ii. 1—.	Now we command you, brethren, in the name of our Lord Jesus Christ. iii. 6—.
	Now them that are such we command and exhort by our Lord Jesus Christ. 12—.
That ye be not soon shaken in mind. 2—.	But ye, brethren, be not weary in well-doing. 13.
Neither by word, nor by epistle, as from us. —2—.	Our word by this epistle. —14—.
When I was yet with you, I told you these things. —5.	When we were with you, this we commanded you. 10- -.
And now ye know what withholdeth. 6—.	For yourselves know. 7—.
That they might be damned. 12—.	That he may be ashamed. —14.

This is what I have now to offer upon the Second Epistle to the Thessalonians. Its general character is that of an introverted parallelism of four members, A. B. *B*. *A*.—The two extreme members, A. and *A*., are epistolary, and the particulars of their correspondence have been given. The two central members, B. and *B*., consist of three parts each, which parts correspond respectively in the order in which they stand. The following is a skeleton of the Epistle, in conformity with the arrangement given at length at pages i. ii. in Part the Second.

A. { i. 1, 2. Epistolary.

B. { a. { i. 3—10. Thanksgiving.
b. { i. 11, 12. Prayer.
c. { ii. 1—12. Admonition.

B. { *a*. { ii. 13—15. Thanksgiving.
b. { ii. 16.—iii. 5. Prayer.
c. { iii. 6—15. Admonition.

A. { iii. 16—18. Epistolary.

I need not mention the value of a sketch of this kind drawn out upon correct principles, to those who wish to read their bibles profitably.

And not only to those who wish to read, but to those who wish to remember. How difficult is it to remember a sermon, however excellent, provided it wants arrangement. But let it have what is called a good division, and the hearer finds that by the help of this division he can afterwards call to mind every idea, and the whole substance and texture of the discourse. It must be satisfactory to those preachers who follow the ancient usage of our church and divide their sermons, to know that they have the Holy Spirit for an authority in the example of Paul the Apostle. Perhaps it will afford them still farther satisfaction, should it be shown on some future occasion, that the same writer, in one of his Epistles at least, has taken particular verses of his own or of the Old Testament, and divided upon them as texts.

THE SECOND EPISTLE GENERAL OF PETER.

St. Peter, in this Epistle, has written according to the laws of parallelism, yet has not adhered to them with absolute strictness throughout.

The Second Epistle of St. Peter is arranged in Part the Second, at page iii. in Greek and page iv. in English, as an introverted parallelism of six members, A., B., C., *C.*, *B.*, *A.*: for the purpose of intimating that *A.* corresponds to A., *B.* to B., and *C.* to C.

We will begin with the two central members, C. and *C.*, as these together form the bulk of the Epistle.—C. is divided into three parts, a., b., c.; and *C.* into three corresponding parts, *a.*, *b.*, *c.*—Let us first see what are the subjects treated of in a., b., and c.; and it will then remain to be shown that these are taken up again in the same order in *a.*, *b.*, and *c.*: so that *a.* corresponds to a, *b.* to b., and *c.* to c.

There is this distinction to be made between a. and b., that in a. the Apostle speaks of himself in particular as the teacher of those whom he addresses; and in b. of other apostles, and of the prophets in general.—First, in a., he speaks of himself, using the singular number throughout. Ουκ αμελησω, "*I* will not be negligent," (i. 12—.) Δικαιον δε ηγουμαι, "*I* think it meet," (13—.) Του σκηνωματος μου, "*My* tabernacle," (14,) Σπουδασω, "*I* will endeavour," (15—.)—Then he goes on in the first part of b. to speak in the plural number; no longer referring to himself alone, but to other apostles as well as himself. Εγνωρισαμεν, "*We* made known," (16,) Ημεις ηκουσαμεν, "*We* heard," (18,) alluding particularly to what was heard by James and John as well as by himself, upon the holy mountain.—Lastly, in the remainder of b. the Apostle goes on to speak of prophecy and the prophets; Τον προφητικον λογον, the "Word of prophecy," (19—.) Αγιοι Θεου ανθρωποι, "Holy men of God," (—21.)—So that in a. we have St. Peter alone, and in b. the apostles and prophets.

The character of c. is different from that of either a. or b. —It relates neither to St. Peter in particular, nor to the holy apostles and prophets: but to men of corrupt minds, Ψευδοδιδασκαλοι, "False teachers," (ii. 1;) whose errors, impurities, danger, seductions, and apostacy, are set forth throughout this portion of the Epistle.

Thus in a. we have the Apostle St. Peter himself; in b. a more general reference to the apostles and prophets; and in c. the wicked, corrupt, and abominable, who are there exposed and denounced.—I do not think it necessary to show at length that each of the portions before us in a., b., and c., is an integral part: because the reader, by casting his eye over the passages, will easily perceive that the subjects which I have assigned are respectively the leading topics of the three portions.

I am next to show then that in *a*. *b*. and *c*., we have the same three topics taken up in the same order.—In *a*., as in a., we have St. Peter alone. Ὑμιν γραφω, "*I* write unto you." Διεγειρω, "*I* stir up." And we are to observe that the Apostle professes the same motive and intention in *a*. as in a.: namely, that of reminding, as distinguished from teaching what was not known before. Thus in a. he says, Ουκ αμελησω αει ὑμας ὑπομιμνησκειν, "I will not be negligent to put you always in *remembrance*," (i. 12—;) Σπουδασω δε ... την τουτων μνημην ποιεισθαι, "I will endeavour that ye may have these things always in *remembrance*," (15;) and especially,

Διεγειρειν ὑμας εν ὑπομνησει,

"To *stir you up* by *way of remembrance*," (13.)

To all these expressions in a., but to the last especially, corresponds that which we meet with in the other member, *a*.:

Διεγειρω ὑμων εν ὑπομνησει την ειλικρινη διανοιαν.

"I *stir up your pure minds* by *way of remembrance*."

The Apostle's purpose of not being contented with *once* instructing those whom he addresses, but *repeatedly* putting them in mind, is expressed at the beginning of a. in the following terms: Διο ουκ αμελησω ΑΕΙ ὑμας ὑπομιμνησκειν, "I will not be negligent to put you *always*," or *continually*, "in remembrance," (12—.) The same purpose is again intimated at the beginning of *a*. Ταυτην ηδη, αγαπητοι, δευτεραν ὑμιν γραφω επιστολην, "This *second* epistle, beloved, I *now* write unto you."—Let us observe too that the Apostle designates the character of those whom he addresses both in a. and *a*.: intimating in each of these passages that they are not ignorant or unconverted persons, but persons who have already been brought to the knowledge of the truth, and to a consistent course of life: saying in a., Καιπερ ειδοτας, και εστηριγμενους εν τη παρουση αληθεια, "though ye *know*, and be *established in the present truth*," (—12;) and in *a*., Διεγειρω ὑμων .... την ειλικρινη διανοιαν, "I stir up *your pure minds*."—Thus *a*. corresponds to a.: each of these members relating to the Apostle St. Peter, the author of the Epistle; and to his design and purpose of stirring up the minds of those whom he addresses, and who were already believers, having been previously brought to the knowledge of the truth.

Of the two topics found in b., that is, the apostles in d. and the prophets in e., the latter is first taken up, in *e*., the first member of *b*.;

Μνησθηναι των προειρημενων ῥηματων ὑπο των ἁγιων προφητων,

"That ye be mindful of the words which were spoken before by the holy *prophets*:"

and the latter afterwards in *d*., the second;

Και της των αποστολων ἡμων εντολης τω Κυριω και Σωτηρος,

"And of the commandment of us the *apostles* of the Lord and Saviour."

So that the general character of b. and *b*. may be exhibited in the form of an introverted parallelism of four members, thus:

b. { d. { i. 16—18. Apostles.
e. { 19—21. Prophets.

b. { *e*. { iii. 2—. Prophets.
d. { —2. Apostles.

There are moreover some verbal correspondences in d. *d*., and in e. *e*., respectively.—In d., where the apostles are referred to, we observe in the Greek a degree of emphasis in the use of the personal pronoun. Και ταυτην την φωνην ΗΜΕΙΣ ηκουσαμεν, "And this voice .... *we* heard," (18—.) The same emphasis is found in *d*. Και της των αποστολων ΗΜΩΝ εντολης, "And of the commandment of *us* the apostles." The personal pronoun answers the same purpose in both instances: that of calling our attention to St. Peter and the other apostles as our qualified and appointed teachers.—Moreover in d. St. Peter sets forth the majesty of our Lord Jesus Christ as witnessed by himself and the other chosen apostles on the mount: and in *d*. he says, "Us the apostles of the Lord and Saviour;" again speaking of the apostles in connexion with their Lord.

Again, (to proceed from d. *d*. to e. *e*.,) in e. the Apostle speaks of the "*Word* of prophecy," Τον προφητικον λογον, (19—;) and in *e*. of "the *words* spoken before by the holy prophets," Των προειρημενων ῥηματων ὑπο των ἁγιων προφητων.—The epithet "holy" is applied to the prophets at the end both of e. and *e*. Ελαλησαν ἁγιοι Θεου ανθρωποι,* "Spake *holy* men of God,"

* Were it now our business to notice subdivisions and parallelisms of a more minute kind, it would be proper to call the attention of the reader, in this passage, to the correspondence of Ἁγιοι and

(—e.:) Υπο των αγιων προφητων, "By the *holy* prophets," (—*e.*)—Moreover ΠΡΟειρημενων ῥηματων, "The words spoken *before*," in *e.*, reminds us of the Ηνεχθη ΠΟΤΕ προφητεια, "Prophecy came *in old time*," in e., (21—.)

Thus *d.* corresponds to d., and *e.* to e.; or *b.* to b.—Let it be here observed also that as St. Peter speaking of himself alone in a. uses the singular number, and speaking of other apostles besides himself in d. the first member of b. uses the plural number, so the same distinction occurs also in *a.* and *d.* That is, in *a.*, as in a., the Apostle uses the singular number, speaking of himself only; and in *d.*, as in d., the plural number, saying "*Us* the apostles."

We now proceed to c. and *c.* These passages relate to men of a very different character from the apostles and prophets, men of corrupt minds, false teachers, and scoffers. —There is this point of general resemblance between the two passages, that the Apostle in each of them begins by speaking prophetically, as of persons who are to be hereafter, and proceeds to speak as of persons already in existence. I shall not here enter into a discussion for the purpose of explaining this circumstance. I only mention it for the purpose of pointing out the correspondence between the two members in question, c. and *c.* In c. the Apostle says in the first instance Εσονται ψευδοδιδασκαλοι, "There *shall be* false teachers," (ii. 1.) But afterwards he speaks in the present tense. Ουτοι εισι πηγαι ανυδροι, "These *are* wells without water," (17—:) Δελεαζουσιν, "They *allure*," (18:) &c.—So also in *c.* Here again the Apostle speaks in the first instance in the future tense; Ελευσονται επ' εσχατου των ημερων, "There *shall come* in the last day," (iii. 3:) but afterwards in the present; Λανθανει γαρ αυτους τουτο θελοντας, "For this they willingly *are* ignorant of," (5—.)

It is observable also that both in c. and *c.* the Apostle is speaking of persons connected in a greater or less degree with the Christian church. In c. indeed he speaks of them as Τον αγορασαντα αυτους Δεσποτην αρνουμενοι, "Denying the Lord that bought them," (ii. —1—;) yet does he speak of them in the same passage as Ψευδοδιδασκαλοι, "False *teachers*," and as persons who should bring in "Damnable *heresies*," Αἱρεσεις απωλειας, and afterwards as persons who should lead others astray, (1.) Therefore it is evident that the persons referred to by the Apostle in c. were persons who should be in some degree connected with the Christian church. And I imagine the same to be the case in *c.:* for the persons whose coming is there foretold, are spoken of as "Scoffers," (iii. —3;) and as making mention of the "*Promise*" of our Lord's "*Coming*," and of the "*Fathers*" having fallen asleep, (4;) and as being "*Willingly ignorant*" of some of the truths of religion, (5—:) language which seems to imply that here also, in *c.*, persons connected in a greater or less degree with the Christian church are referred to, as well as in c. And this constitutes an additional point of agreement between c. and *c.*

But while many subjects appear both in c. and *c.*, such as the personal depravity of the false teachers, their perversions of divine truth, and their final destruction, the last of these is the topic which seems to be principally kept in view in *c.*, where the Apostle speaks at length of the day of judgment, with reference to the final destruction of the wicked. This particular topic appears however in c. also. In c. the Apostle tells us that the Lord knoweth how to reserve the unjust Εις ημεραν κρισεως, "Against the day of judgment," (9.) So also, in looking over *c.*, we find Εις ημεραν κρισεως, "Against the day of judgment," (7,) Ημερα Κυριου, "The day of the Lord," (10—,) Του Θεου ημερας, "The day of God." (12.)—In c. the Apostle speaks in one and the same verse (3,) of the Κριμα and Απωλεια, the "Judgment" and "Perdition," of the wicked: and again brings together the same two topics in *c.;* Εις ημεραν Κρισεως και απωλειας, "Against the day of judgment and perdition." (—7.)—Κρισεως και απωλειας in this place last cited of *c.*, reminds us also of Αλωσιν και φθοραν in c.: (12.) —The utter destruction of the wicked is set forth by the word Καταφθαρησονται, "*Shall utterly perish*," in c., (—12,) and the utter destruction of the world and the works that are in it by the word Κατακαησεται, "*Shall be utterly burned*," or "Shall be burned up," in *c.*, (—10.) The force of Κατα in composition is here the same both in c. and *c.*— In c. moreover, we have the idea of a punishment *reserved* for the wicked, or of the wicked being *reserved* for a punishment. Οις ὁ ζοφος του σκοτους εις αιωνα τετηρηται, "For whom the mist of darkness is *reserved* for ever," (—17;) Εις κρισιν τηρουμενους, "*Reserved* unto judgment," (4;) Αδικους εις ημεραν κρισεως κολαζομενους τηρειν, "To *reserve* the unjust against the day of judgment to be punished," (—9.) This idea of reservation recurs in *c.* Here we have the heavens and the earth reserved for the same occasion: Τεθησαυρισμενοι εισι, πυρι τηρουμενοι εις ημεραν κρισεως και απωλειας των ασεβων ανθρωπων,

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Αγιοι: Υπο Πνευματος Αγιου φερομενοι ελαλησαν ἁγιοι Θεου ανθρωποι, "As they were moved by the *Holy* Ghost spake *holy* men of God:" as if the Apostle meant to intimate that, though there were some instances to the contrary, as those of Balaam and Saul, yet, in general, and especially as far as the writers of the canonical books of the Old Testament were concerned, it was only holy men who spake by the Holy Ghost.

"*Kept in store, reserved* unto fire, against the day of judgment and perdition of ungodly men," (—7.) Here the reader will observe in particular the correspondence of the phrases,

Εις κρισιν τηρουμενους,
Reserved unto judgment, (ii. 4,)
} in c.
Εις ἡμεραν κρισεως τηρειν,
To reserve against the day of judgment, (—9,)

and

Τηρουμενοι εις ἡμεραν κρισεως,
Reserved against the day of judgment, (iii.—7.) } in c.

The idea of reserve, or keeping in store, seems to be introduced in c. by that of an apparent or only imaginary *delay*. Οἰς το κριμα εκπαλαι ουκ αργει, και ἡ απωλεια αυτων ου νυσταζει, "Whose judgment now of a long time *lingereth not*, and their perdition *slumbereth not*," (—3.) This idea of a supposed delay recurs in c. Ου βραδυνει ὁ Κυριος της επαγγελιας, ὡς τινες βραδυτητα ἡγουνται, "The Lord *slacketh not* concerning his promise, as *some men count slackness*," (9—.) Here in the one instance we have Ουκ αργει, Ου νυσταζει, "Lingereth not," "Slumbereth not," and in the other, Ου βραδυνει, "Slacketh not."—This same idea of a supposed delay, which first appears in c., we find indeed towards the beginning of *c.*, in the words of the wicked: Που εστιν ἡ επαγγελια της παρουσιας αυτου, κ. τ. λ., "Where is the promise of his coming," &c., (4—.) It is also referred to at verse 8 of *c.*

In c. the Apostle warns those whom he addresses, by saying that the wicked should make merchandise of them Πλαστοις λογοις, "With feigned words," (3—:) and in *c.* he gives us a specimen of these Πλαστοι λογοι:—Και λεγοντες, Που εστιν ἡ επαγγελια της παρουσιας αυτου; Αφ' ἡς γαρ οἱ πατερες εκοιμηθησαν, παντα ὑτω διαμενει απ' αρχης κτισεως, "And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (4.)—The words here given us by St. Peter in *c.* enable us I apprehend to understand what he means by Πλαστοι λογοι in c.: that is, words contrived and put together for the purpose of deception, ("Fictis verbis," Vulg.,) with some degree of art, arrangement, and logic; these words containing an argument; namely, that as the day of judgment never has come, therefore by analogy it never will come: not a very good argument indeed, but as good as many by which men allow themselves to be deceived in religious matters.

In c. the Apostle describes the wicked, às

Οπισω σαρκος εν επιθυμια μιασμου πορευομενους,

"Walking after the flesh in the lust of uncleanness," (10—.)

In c. they are spoken of as

Κατα τας ιδιας επιθυμιας αυτων πορευομενοι,

"Walking after their own lusts," (—3.)

Here Κατα answers to Οπισω, Κατα τας ιδιας επιθυμιας αυτων to Οπισω σαρκος εν επιθυμια μιασμου, and Πορευομενοι to Πορευομενους. I would suggest that the word Ιδιας in the latter of these two passages has a very strong and emphatic meaning. Κατα τας ιδιας επιθυμιας αυτων πορευομενοι, "Walking after the lusts that are so peculiarly their own; the lusts they love so well:" (Andando segun sus proprias concupiscencias," Spanish version:) that is, as the other passage explains it, "Walking after the flesh in the lust of uncleanness:" the union of the profane and the obscene character being very observable.*

In c. we have not only the idea of walking or going, but that of following connected with it; Εξακολουθησουσιν, "Shall follow," (2—,) Εξακολουθησαντες, "Following," (15;) as well as the idea of leaving the right way and going wrong, Καταλιποντες ευθειαν ὁδον, επλανηθησαν, "Which have forsaken the right way and gone astray," (15—:) of all which we are reminded by the idea of walking after their own lusts in *c.*

The flood or deluge is spoken of in corresponding terms in c. and *c.*

In c. we have

Κατακλυσμον κοσμῳ ασεβων επαξας,

Bringing in the flood upon the world of the ungodly, (—5:)

and in *c.*,

Ὁ τοτε κοσμος ὑδατι κατακλυσθεις απωλετο,

The world that then was, being flooded with water, perished, (6.)

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* "Τα ιδια τινος, *animi alicujus indoles et natura.* Joh. viii. 44. εκ των ιδιων λαλει pro suo ingenio agit, i. q. το ψευδος αυτῳ εστιν οικειον." — "Tit. i. 12. ιδιος αυτων προφητης popularis ipsorum poeta." Schleusner.

Here we have Κοσμος answering to Κοσμῳ, and Κατακλυσθεις to Κατακλυσμον.—Ὁ τοτε κοσμος, "The world that then was," mentioned in the latter of these clauses, from c., in connexion with the deluge, answers to Αρχαιᾳ κοσμῳ, "The old world," mentioned in the same connexion in c., (5.)

The ungodly are mentioned by the same appellation in c. and c. Ασεβων, "The ungodly," (c. —5:) Ασεβων ανθρωπων, "Ungodly men," (c. —7.)—The godly are styled Ευσεβεις in c., (9—;) and are exhorted to walk Εν ἁγιαις αναστροφαις και ευσεβειαις, "In all holy conversation and *godliness*," in c. (12—.)—The manner of life pursued by the wicked is called Ἡ των αθεσμων εν ασελγειᾳ αναστροφη, "The filthy *conversation* of the wicked," in c., (7:) and that which is recommended to the righteous, Ἁγιαι αναστροφαι, "All holy *conversation*," in c., (12—.)

There is one truth which appears, with various latent correspondences, both in c. and c.: namely, that while the Lord will punish the ungodly, he will deliver the righteous. Thus in c. it is set forth that while he destroyed the old world with a deluge, he preserved Noah, (5:) that while he destroyed Sodom and Gomorrha, he delivered Lot, (6—8:) and, generally, that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust against the day of judgment to be punished," (9.)—This difference between the righteous and the ungodly, is again set forth in c., with a particular reference to the day of judgment. After having spoken of the terrors of that day, the Apostle reminds those whom he addresses by the title of Αγαπητοι, "Beloved," that *they* ought to be Προσδοκωντες και σπευδοντες την παρουσιαν τῳ Θεῳ ἡμερας, "*Looking for* and *hasting unto* the coming of the day of God," (12—:) that is, looking for and hasting unto that day which will be a day of trouble and anguish to the wicked; that day, "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," (—12.) This alone sufficiently marks the difference which will then be made between the godly and the unrighteous. And immediately after the Apostle adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," (13.) So that the difference to be made between the godly and the unrighteous appears in c. as well as in c.

I apprehend that the verse last quoted from c. has, besides, a particular reference to what is said of Lot, and also to what is said of Noah, in c.

Of Lot it is said in c.,

7 Και δικαιον Λωτ, καταπονουμενον ὑπο της των ἀθεσμων εν ασελγειᾳ αναστροφης ἐῤῥυσατο. 8 Βλεμματι γαρ και ακοῃ ὁ δικαιος, εγκατοικων εν αυτοις, ἡμεραν ἐξ ἡμερας ψυχην δικαιαν ανομοις ἐργοις ἐβασανιζεν.

7 And delivered *righteous* Lot, vexed with the filthy conversation of the wicked: 8 For that *righteous* man, *dwelling among* them, in seeing and hearing vexed his *righteous* soul from day to day with their unlawful deeds.

The verse in c. runs thus:

13 Καινους δε ουρανους, και γην καινην, κατα το ἐπαγγελμα αυτου προσδοκωμεν, εν οἷς δικαιοσυνη κατοικει.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness.*

Here there is this general correspondence of the antithetic kind, that in the latter passage we have the condition of the people of God in a better state, into which no evil or sin can enter: and in the former the condition of a servant of God dwelling amidst the corruptions of this present world, and exposed to daily grief and vexation. And there are verbal correspondences, which mark this mutual reference of the two passages thus relatively opposite. In the latter passage the Apostle speaks of new heavens and a new earth, Εν οἷς δικαιοσυνη κατοικει, "In which *dwelleth righteousness.*" This stands opposed to the condition of "Righteous Lot" in the former passage, Ὁ δικαιος εγκατοικων εν αυτοις .... ψυχην δικαιαν .... εβασανιζεν, "That *righteous* man, *dwelling* among them, vexed his *righteous* soul," (8.) In the one instance we have a place wherein *righteousness* alone can *dwell*, Εν οἷς δικαιοσυνη κατοικει: in the other we have the case of a *righteous* man, *dwelling* among the ungodly and abominable, and vexing his *righteous* soul. Here we have the correspondence of Εγκατοικων, (c.,) and Εν οἷς κατοικει, (c.;) and also that of Δικαιος, (c.,) and Δικαιοσυνη, (c.;) the epithet Δικαιος, indeed, being three times applied to Lot in the passage from c., in which we find Δικαιον Λωτ, (7—,) Ὁ δικαιος, ψυχην δικαιαν, (8.)—In particular, there is a marked correspondence, between the phrases Ὁ δικαιος εγκατοικων εν αυτοις, (c. —8—,) and Εν οἷς δικαιοσυνη κατοικει, (c. —13.)

The last verse of c. just quoted, however, appears to have some reference to what is said in c., not only with respect to Lot as we have already seen, but also with respect to Noah. Noah is thus spoken of in c.

Και αρχαιω κοσμω ουκ εφεισατο, αλλ' ογδοον Νωε, δικαιοσυνης κηρυκα, εφυλαξε.

And spared not *the old world*, but saved Noah, the eighth person, a preacher of *righteousness*. (5.)

The verse in *c.*, as already given, runs thus.

Καινους δε ουρανους και γην καινην, κατα το επαγγελμα αυτω προσδοκωμεν, εν οις δικαιοσυνη κατοικει.

Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth *righteousness*.

Here it is said with reference to the world before the flood out of which Noah was preserved, that the Almighty Αρχαιω κοσμω ουκ εφεισατο, "spared not the *old world*," (c.;) and with reference to the world that is to be hereafter, into which all the people of God are to enter, Καινους δε ουρανους και γην καινην* .... προσδοκωμεν, "We look for *new heavens and a new earth*."—Moreover, as Lot is called Δικαιος, "Righteous," so Noah placed in the midst of the ungodly world is called Δικαιοσυνης κηρυξ, "A preacher of *righteousness*." To this again then we discover a reference in the Εν οις δικαιοσυνη κατοικει, "In which dwelleth *righteousness*" in *c.* As righteous Lot dwelt in the midst of the abominations of the condemned city, so was Noah a solitary preacher of righteousness dwelling in the midst of the world of the ungodly, or the old world. But in the new world, that world which is yet to come, dwelleth righteousness only. Thus in the one instance we have the condition of a solitary preacher of righteousness in the midst of an ungodly world; and in the other the condition of the people of God in a world into which none but the righteous shall enter.

The ignorance of the wicked is set forth in c. Εν οις αγνοουσι βλασφημουντες, "Speaking evil of the things they understand not," (—12—.) The true nature of this ignorance appears in *c.* Λανθανει γαρ αυτους τουτο θελοντας, "For this they *willingly* are ignorant of," (5—.)

In c. we have the repetition Εν τη φθορα αὐτων καταφθαρησονται, (—12:) in *c.*, according to Griesbach's reading, the repetition Εν εμπαιγμονη εμπαικται, (—3—.) If there are any who shall utterly, eternally, and without remedy perish, (Εν τη φθορα αὐτων καταφθαρησονται, c.,) it is the decided, impenitent, habitual scoffers, (Εν εμπαιγμονη εμπαικται, *c.*)

The character of *scoffers*, Εν εμπαιγμονη εμπαικται, given to the wicked in c., also answers to what is said of their behaviour in their intercourse with the godly in c., Εντρυφωντες εν ταις απαταις αὐτων, συνευωχουμενοι ὑμιν, "Sporting themselves with their own deceivings while they feast with you," (—13.) We have the idea, in both clauses, of mockery and ridicule: perhaps with this distinction; that open mockery is signified in the passage from *c.*, and concealed ridicule in that from c.—(This correspondence comes in confirmation of the judgment of commentators in general, who prefer the received reading Εντρυφωντες εν ταις απαταις αὐτων, to that found in some copies, Εντρυφωντες εν ταις αγαπαις αὐτων or ὑμων.)

The personal depravity and lewdness of the wicked appear both in c. and *c.* Οφθαλμους εχοντες μεστους μοιχαλιδος και ακαταπαυστους ἁμαρτιας, "Having eyes full of adultery and that cannot cease from sin," (c., 14—:) Κατα τας ιδιας επιθυμιας αυτων πορευομενοι, "Walking after their own lusts," (*c.* —3—.)

Activity in the propagation of error is coupled with licentiousness of character both in c. and *c.* The former of the passages last quoted stands connected thus; Οφθαλμους εχοντες μεστους μοιχαλιδος και ακαταπαυστους ἁμαρτιας, δελεαζοντες ψυχας αστηρικτους, "Having eyes full of adultery and that cannot cease from sin, *beguiling unstable souls*," (c., 14—:) the latter thus; Κατα τας ιδιας επιθυμιας αυτων πορευομενοι, και λεγοντες, που εστιν ἡ επαγγελια της παρουσιας αυτου, "Walking after their own lusts, *and saying, Where is the promise of his coming*," &c. (*c.*, —3, 4.)

A part of these instances might suffice. I have chosen however to give the whole of them, though not all that might be given.—Is it not surprising that learned men should have suspected the genuineness of c., (chapter ii.:) and that because they have thought its style materially different from the style of the two other chapters? On such grounds it is that the integrity of the Sacred Volume is called in question: and that by learned men! O how much wanted often is a little examination of the text and letter of

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* The clause Καινους δε ουρανους και γην καινην bears the form of an introverted parallelism.

{ Καινους
  { Ουρανους,
  { Και γην
{ Καινην.

Thus the adjective Καινος is made as conspicuous as possible, and our attention is the more forcibly carried back by it to Αρχαιου in c.

God's word, amidst the discussions and the dilutions of criticism!

The fact is, that c. is so closely and intimately connected with the rest of the Epistle, that it is impossible to detach it without an act of violence. The general plan makes it a necessary part of the whole, and the corresponding terms mark its more particular connexion with *c*. As well might it be asserted that the main deck is not a part of the ship, as that this second chapter is not a part of the Epistle.

Most of the verbal correspondences of C. and *C*. are here subjoined at one view.

C.	*C.*
a.	*a.*
Ουκ αμελησω αει ὑμας ὑπομιμνησκειν. i. 12—.	Διεγειρω ὑμων εν ὑπομνησει την ειλικρινη διανοιαν.
Σπουδασω δε .... ὑμας .... την τουτων μνημην ποιεισθαι. —15.	
Διεγειρειν ὑμας εν ὑπομνησει. 13.	
Ουκ αμελησω αει ὑμας ὑπομιμνησκειν. 12—.	Ταυτην ηδη .... δευτεραν ὑμιν γραφω επιστολην.
Καιπερ ειδοτας, και εστηριγμενους εν τη παρουση αληθεια. —12.	Διεγειρω ὑμων .... την ειλικρινη διανοιαν.
b.	*b.*
Ἡμεις ηκουσαμεν. 18—.	Των αποστολων Ἡμων.
Τον προφητικον λογον. 19—.	Των προειρημενων ῥηματων ὑπο των ἁγιων προφητων.
Ηνεχθη ΠΟΤΕ προφητεια. 21—.	Των ΠΡΟειρημενων ῥηματων.
Ἁγιοι Θεου ανθρωποι. —21.	Των ἁγιων προφητων.
c.	c.
Εσονται ψευδοδιδασκαλοι. ii. 1.	Ελευσονται ..... εμπαικται. iii. 3.
Εις ἡμεραν κρισεως. 9.	Εις ἡμεραν κρισεως. 7. Ἡμερα Κυριου. 10—. Του Θεου ἡμερας. 12.
Κριμα .... και .... απωλεια. 3. Ἁλωσιν και φθοραν. 12.	Κρισεως και απωλειας. —7.
Καταφθαρησονται. —12.	Κατακαησεται. —10.
Εις αιωνα τετηρηται. —17. Εις κρισιν τηρουμενους. 4. Εις ἡμεραν κρισεως .... τηρειν. —9.	Τεθησαυρισμενοι εισι, πυρι τηρουμενοι εις ἡμεραν κρισεως. 7.

C.

c.

Ουκ αργει. —3—.

Ου νυσταζει. —3.

Εξακολυθησουσιν αυτων ταις ασελγειαις. 2—.
(Griesbach.)

Καταλειποντες ευθειαν ὁδον, επλανηθησαν, εξακολυθησαντες τῃ ὁδῳ τυ Βαλααμ. 15—.

Οπισω σαρκος εν επιθυμιᾳ μιασμυ πορευομενυς. 10—.

Αρχαιυ κοσμυ ουκ εφεισατο. 5—.

Κατακλυσμον κοσμῳ ασεβων επαξας. —5.

Ασεβων. —5. Ασεβειν. —6.

Ευσεβεις. 9—.

Των αθεσμων εν ασελγειᾳ αναστροφη. 7.

Ὁ δικαιος, εγκατοικων εν αυτοις. —8—.

Εν τῃ φθορᾳ αὐτων καταφθαρησονται. —12.

Εντρυφωντες εν ταις απαταις. —13.

Οφθαλμυς εχοντες μεστυς μοιχαλιδος, και ακαταπαυστυς ἁμαρτιας. 14—.

C.

c.

Ου βραδυνει. 9—.

Κατα τας ιδιας επιθυμιας αυτων πορευομενοι. —3.

Ὁ τοτε κοσμος ὑδατι κατακλυσθεις απωλετο. 6.

Καινυς υρανυς, και γην καινην. 13—.

Ασεβων ανθρωπων. —7.

Ευσεβειαις. 12—.

Ἁγιαις αναστροφαις. 12—.

Εν οἷς δικαιοσυνη κατοικει. —13.

Εν εμπαιγμονῃ εμπαικται. —3—. (Griesbach.)

Εν εμπαιγμονῃ εμπαικται. —3—. (Griesbach.)

Κατα τας ΙΔΙΑΣ επιθυμιας αυτων πορευομενοι. —3.

a.

I will not be negligent to put you continually in *remembrance*. i. 12—.

I will endeavour that ye may .... have these things always *in remembrance*. 15.

To *stir you up* by *way of remembrance*. —13.

I will not be negligent to put you *continually* in remembrance. 12.

To put you in remembrance, though *ye know and be established in the present truth*. 12.

a.

I *stir up* your pure minds by *way of remembrance*.

This *second* epistle .... I now write unto you.

I stir up *your pure minds* by way of remembrance.

C.	C.
b.	*b.*
We heard. 18.	Us the apostles.
The word of prophecy. 19—.	The words which were spoken before by the holy prophets.
Prophecy came .... *in old time.* 21—.	The words which were spoken *before* by the holy prophets.
Holy men of God. —21.	The HOLY prophets.
c.	c.
There shall be false teachers. ii. 1.	There shall come .... scoffers. iii. 3.
Against the day of judgment. 9.	Against the day of judgment. 7. The day of the Lord. 10—. The day of God. 12.
Judgment and .... perdition. 3.	Judgment and perdition. —7.
Shall utterly perish. —12.	Shall be utterly burned, *or*, Shall be burned up. —10.
Is reserved for ever. —17. Reserved unto judgment. —4. To reserve .... against the day of judgment. —9.	Are kept in store, reserved unto fire against the day of judgment. 7.
Lingereth not. —3. Slumbereth not. —3.	Slacketh not. 9—.
Which have forsaken the right way, and are gone astray, following the way of Balaam. 15—. Walking after the flesh in the lust of uncleanness. 10—. And many shall follow their lascivious ways. 2—. (Griesbach.)	Walking after their own lusts. —3.
Spared not *the old world.* 5—. Bringing in the *flood* upon the *world of the ungodly.* —5.	*The world that then was,* being *flooded* with water, perished. 6. *New* heavens and a *new* earth. —13—.

C.	*C.*
c.	*c.*
The ungodly. —5. To live ungodly. —6.	Ungodly men. —7.
The godly. 9.	Godliness. —11.
The filthy conversation of the wicked. —7.	All holy conversation. —11.
That righteous man, dwelling among them. 8—.	Wherein dwelleth righteousness. —13.
Sporting themselves with their own deceivings. —13.	Scoffers. 3.
Having eyes full of adultery, and *that cannot cease from sin.* 14—.	Walking after those lusts which are *so peculiarly theirs.* —3.

Thus *c.* corresponding to c. as well as *a.* to a. and *b.* to b., the whole *C.* corresponds to the whole C.—

This correspondence may be exhibited in the following manner.

C. { a. { i. 12—15. St. Peter.
b. { i. 16—21. Apostles and Prophets.
c. { ii. 1—22. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.

C. { *a.* { iii. 1. St. Peter.
b. { iii. 2. Prophets and Apostles.
c. { iii. 3—13. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.

Having thus disposed of C. and *C.*, which together form the bulk of the Epistle, let us now proceed to B. and and *B.*—B. consists of exhortation, and *B.* corresponds to B.

B. may be arranged in the following manner.

f. { 5 Και αυτο τυτο δε σπυδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τη πιστει ὑμων την αρετην, εν δε τη αρετη την γνωσιν, 6 Εν δε τη γνωσει την εγκρατειαν, εν δε τη εγκρατεια την ὑπομονην, εν δε τη ὑπομονη την ευσεβειαν, 7 Εν δε τη ευσεβεια την φιλαδελφιαν, εν δε τη φιλαδελφια την αγαπην. (i. 5—7.)

g. { 8 ΤΑΥΤΑ ΓΑΡ ὑμιν ὑπαρχοντα και πλεοναζοντα, ουκ αργυς ὑδε ακαρπυς καθιστησιν εις την τυ Κυριυ ἡμων Ιησυ Χριστυ επιγνωσιν. (i. 8.)
9 Ὡι ΓΑΡ μη παρεστι ταυτα, τυφλος εστι, μυωπαζων, ληθην λαβων τυ καθαρισμυ των παλαι αὐτυ ἁμαρτηματων. (i. 9.)

f. { 10 Διο μαλλον, αδελφοι, σπυδασατε βεβαιαν ὑμων την κλησιν και εκλογην ποιεισθαι. (i. 10—.)

g. { ΤΑΥΤΑ ΓΑΡ ποιυντες ὑ μη πταισητε ποτε. (i. —10.)
11. ΟΥ̓ΤΩ ΓΑΡ πλυσιως επιχορηγηθησεται ὑμιν ἡ εισοδος εις την αιωνιον βασιλειαν τυ Κυριυ ἡμων και Σωτηρος Ιησυ Χριστυ. (i. 11.)

f. { 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. (i. 5—7.)

g. { 8 For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (i. 8.)
9 For he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (i. 9.)

f. { 10 Wherefore the rather, brethren, give diligence to make your calling and election sure. (i. 10—.)

g. { For if ye do these things, ye shall never fall. (i. —10.)
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (i. 11.)

B. thus analyzed, is found to consist of two exhortations, in f. and *f.*, with two arguments or reasons in support of each in g. and g.—We have the first exhortation in f., Και αυτο τουτο δε σπουδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τη πιστει ὑμων την αρετην, κ. τ. λ. "And beside this, giving all diligence, add to your faith virtue;" &c.—Then come the two reasons in support of this first exhortation, in g.: each of which reasons has the particle Γαρ, "For," towards its beginning. Ταυτα γαρ ὑμιν ὑπαρχοντα κ. τ. λ., "For if these things be in you," &c. (8—:) Ὡι γαρ μη παρεστι ταυτα κ. τ. λ. "For he that lacketh these things," &c. (9—.)—We have afterwards the second exhortation in *f.*, Διο μαλλον, αδελφοι, σπουδασατε κ. τ. λ. "Wherefore the rather, brethren, give diligence," &c. (10—.)—Then come the two reasons in support of this second exhortation in *g.*, each of these also having Γαρ, ("For,") towards its beginning. Ταυτα γαρ ποιουντες κ. τ. λ. "For if ye do these things," &c. (10:) Οὐτω γαρ κ. τ. λ. "For so," &c. (11—.)—Thus in f. and *f.* we have the two exhortations; and in g. and *g.* the two considerations or reasons in support of each: and thus exhortation may be regarded as the leading topic of B.

The topic of exhortation which appears twice in B., also appears twice in *B.*: once at the beginning; Διο, αγαπητοι, ταυτα προσδοκωντες, σπουδασατε κ. τ. λ. "Wherefore, beloved, seeing that ye look for these things, give diligence," &c. (14—;) and once at the end, Ὑμεις ὐν, αγαπητοι, προγινωσκοντες, φυλασσεσθε, "Ye therefore, beloved, seeing ye know these things before, beware," &c. (17—.)

Some verbal correspondences also are observable in B. and *B.* For instance, *diligence* is recommended in both.

B. { Και αυτο τυτο, σπυδην πασαν παρεισενεγκαντες, (5—.)
Διο μαλλον, αδελφοι, σπυδασατε. (10—.)

B. { Διο, αγαπητοι, ταυτα προσδοκωντες, σπυδασατε. (14—)

B. { And beside this, giving all *diligence*, (5—.)
Wherefore the rather, brethren, give *diligence*, (10—.)

B. { Wherefore, beloved, seeing that ye look for these things, give *diligence*, (14—.)

In these three clauses we have Σπουδην, Σπουδασατε, Σπουδασατε; "Diligence," "Give diligence," "Give diligence." The correspondence of the second and third lines is particularly observable. Besides Μαλλον σπουδασατε, "*The rather* give diligence," in the second, and Ταυτα προσδοκωντες σπουδασατε, "*Seeing that ye look for these things* give diligence," in the third, we have Διο, "Wherefore," in each, and also Αδελφοι, "Brethren," in the one, and Αγαπητοι, "Beloved," in the other.

The use of the second person plural of the imperative mood prevails both in B. and *B.* While in B. we have Επιχορηγησατε, (5,) and Σπουδασατε (10—,) in *B.* we find Σπουδασατε, (14—,) Ἡγεισθε, (15,) Φυλασσεσθε, (17,) and Αυξανετε, (18—.)—We have the participle preceding the imperative mood also, in each: in B., Παρεισενεγκαντες επιχορηγησατε, (5—;) in *B.*, Προσδοκωντες σπουδασατε, (14—,) and Προγινωσκοντες φυλασσεσθε, (17—.)—The neuter plural of the pronoun Οὐτος, "This," is used much in the same way in B. and *B.* In B. we have Ταυτα γαρ, "For *these things*," (8—;) Ὡι γαρ μη παρεστι ταυτα, "For he that lacketh *these things*," (9—;) and Ταυτα γαρ ποιουντες, "For if ye do *these*

things," (—10:) and in *B.*, Ταυτα προσδοκωντες, "Seeing that ye look for *these things,*" (14—;) Λαλων εν αυταις περι τουτων, "Speaking in them of *these things,*" (16—.) (This use of the neuter plural of Οὑτος is not however entirely confined to B. and *B.*)

Moreover there is some resemblance in the *nature* of the exhortations in B. and *B.* In B. the Apostle teaches us to give diligence to add to our faith virtue, to our virtue knowledge, &c.; enumerating various Christian graces and acquirements: and in *B.* he teaches us to give diligence that we may be found at the last day "without spot and blameless." In the one instance we are exhorted to acquire every grace: in the other, to be devoid of every sin. The advice is positive in the former instance and negative in the latter: the one exhortation is necessary to the other: yet more is required in the latter than in the former instance. To have attained in a greater or less degree to each of the graces enumerated in the former instance may be the lot of many. To possess a character of spotless and blameless purity, of entire freedom from every stain and blemish of sin, which is the object set before us in the latter instance, though it should be the purpose and endeavour of all, has probably been the lot of none: except indeed of Him who proved to us by his example and teaches us by his word, that this is not impossible, and that every thing which comes short of it is sin.

This relates to the beginning of B. and *B.* There is also some degree of resemblance in the advice given towards the end of these two members. Towards the end of B. the Apostle says,

> Διο μαλλον, αδελφοι, σπυδασατε βεβαιαν ὑμων την κλησιν και εκλογην ποιεισθαι,
>
> Wherefore the rather, brethren, give diligence to make your calling and election sure, (10— :)

and towards the end of *B.*,

> Ὑμεις ὡν, αγαπητοι, προγινωσκοντες φυλασσεισθε ινα μη τη των αθεσμων πλανῃ συναπαχθεντες, εκπεσητε τυ ιδιυ στηριγμυ.
>
> Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. (17.)

Both these passages convey an admonition to hold fast that we have, and not to lose advantages already ours.

There seems also to be some resemblance in the character of those concerning whom the Apostle speaks *unfavourably* in B. and *B.* In B. he says Ὡι γαρ μη παρεστι ταυτα, τυφλος εστι, μυωπαζων, "For he that lacketh these things *is blind, and cannot see afar off,*" (9— :) in *B.*, Ἁ οἱ αμαθεις και αστηρικτοι στρεβλυσιν, "While they that are *unlearned* and *unstable* wrest," (—16—.)—Ignorance, spiritual darkness, and spiritual deficiency are implied in both cases. Moreover Μυωπαζων implies a *voluntary* closing of the eyes: so that both passages suggest the idea of wilfulness. In Μυωπαζων we have wilful ignorance, and in Στρεβλυσιν wilful perversion, of divine truth.

I follow Schleusner in saying that Μυωπαζων implies a voluntary closing of the eyes. (See also Macknight in loc.) Schleusner's rendering of the passage in which the word occurs above, is "Qui his virtutibus destituitur, cæcus est et cæcutiens, seu sponte claudit oculos, ut ne videat, quod invitus videt." But that this is the true meaning of the passage appears also from the following consideration: that if, in the phrase Τυφλος εστι, μυωπαζων, Μυωπαζων merely means "Seeing imperfectly," then less is signified by this word than by Τυφλος a word already used, which signifies "Seeing not at all:" but if Μυωπαζων implies a voluntary act, and the wilful closing of the eyes, then things are as they ought to be, the sense advances from Τυφλος to Μυωπαζων, and with the additional word we receive an additional idea: and thus wilfulness is signified in B. as well as *B.*—It is striking, that a passage towards the end of the third chapter of the Epistle should thus lead us to the true force of one towards the beginning of the first.

The following are the most remarkable of the verbal correspondences of B. and *B.*

B.	*B.*
Και αυτο τυτο σπυδην πασαν παρεισενεγκαντες. 5—.	Διο, αγαπητοι, ταυτα προσδοκωντες, σπυδασατε. 14—.
Διο μαλλον, αδελφοι, σπυδασατε. 10—.	Σπυδασατε. 14—.
Επιχορηγησατε. —5—.	Ἡγεισθε. —15—.
Σπυδασατε. 10—.	Φυλασσεισθε. 17—.
	Αυξανετε. 18—.

B.	*B.*
Παρεισενεγκαντες επιχορηγησατε. 5—.	Προσδοκωντες σπυδασατε. 14—.
	Προγινωσκοντες φυλασσεσθε. 17—.
Ταυτα γαρ. 8—.	Ταυτα προσδοκωντες. 14—.
Ὡι γαρ μη παρεστι ταυτα. 9—.	Περι τυτων. 16—.
Ταυτα γαρ ποιυντες. —10.	

And beside this giving all diligence. 5—.	Wherefore, beloved, seeing that ye look for these things, give diligence. 14—.
Wherefore the rather, brethren, give diligence. 10—.	
For these things. 8—.	Seeing that ye look for these things. 14—.
For he that lacketh these things. 9—.	Of these things. 16—.
For if ye do these things. —10.	

The other correspondences given in Greek would not appear very striking in English.

Thus *B.* corresponds to B. as well as *C.* to C.—We now come to the two extreme or epistolary members, A. and *A.* In these also there are one or two particulars to be noticed in the way of correspondence.

The Apostle desires, in A., that *grace* (and peace) may be multiplied to those whom he addresses, "In the *knowledge* of God and of Jesus our Lord." (2.) In *A.* he tells them to "Grow in the *grace* and *knowledge* of our Lord and Saviour Jesus Christ." In each of these instances he couples grace and knowledge.

The benediction of St. Peter at the beginning of the Epistle in A., "*Grace* and peace *be multiplied*" (Πληθυνθειη) "unto you in the knowledge of God," &c., (2,) agrees with his closing admonition in *A.* "*Grow*" (Αυξανιτι) "*in grace* and in the knowledge of our Lord," &c.—The idea of increase or augmentation appears in each, as well as the ideas of grace and knowledge.

In A. the Apostle sets forth the benefits which Christians have received, particularly imputing them to the free gift of the Lord. Ὡς παντα ἡμιν της θειας δυναμεως αυτυ .... δεδωρημενης, "According as his divine power hath *given* us all things," (3—;) Δι' ὡν τα μιγιστα ἡμιν και τιμια επαγγελματα δεδωρηται, "Whereby are *given* unto us exceeding great and precious promises," (4—.) In *A.* again he attributes all the glory to the Lord, saying Αυτῳ ἡ δοξα και νυν και εις ἡμεραν αιωνος, "To him be the glory, both now and for ever."

If Δουλος και αποστολος Ιησου Χριστου at the beginning of A. means "A servant and apostle of Jesus Christ," then Εν χαριτι και γνωσει του Κυριου ἡμων και Σωτηρος Ιησου Χριστου at the beginning of *A.* means "The grace and knowledge of our Lord and Saviour Jesus Christ;" which rendering, therefore, I have adopted, connecting Χαριτι as well as Γνωσει with Του Κυριου ἡμων.—Moreover if

Τυ Κυριυ ἡμων και Σωτηρος Ιησυ Χριστυ,

in *A.*, means

Our Lord and Saviour, Jesus Christ,

then undoubtedly

Τυ Θευ ἡμων και Σωτηρος Ιησυ Χριστυ,

in A., (—1,) means

Our God and Saviour Jesus Christ;

which rendering therefore I have adopted, in conformity with the marginal note of our Authorized Version.*

Other correspondences might be insisted upon, but these are sufficient. *A.* corresponds to A., as well as *B.* to B. and *C.* to C.

* See also Bishop Middleton on the Greek Article, page 621, &c. and Granville Sharp's Rule.

A.	A.
Χαρις ὑμιν .... πληθυνθειη. 2—.	Αυξανετε δε εν χαριτι.
Χαρις ὑμιν .... πληθυνθειη εν επιγνωσει. 2—.	Αυξανετε δε εν χαριτι και γνωσει.
Επιγνωσει τυ Θευ, και Ιησυ τυ Κυριυ ἡμων. —2.	Γνωσει τυ Κυριυ ἡμων και Σωτηρος, Ιησυ Χριστυ.
Ὡς παντα ἡμιν της θειας δυναμεως αυτυ .... δεδωρημενης. 3—.	Αυτῳ ἡ δοξα.
Θειας κοινωνοι ΦΥΣΕΩΣ. —4—.	ΑΥΞΑΝΕΤΕ δε εν χαριτι.
Δυλος και αποστολος Ιησυ Χριστυ. 1—.	Χαριτι και γνωσει .... Ιησυ Χριστυ.
Τυ Θευ ἡμων και Σωτηρος, Ιησυ Χριστυ. —1.	Τυ Κυριυ ἡμων και Σωτηρος, Ιησυ Χριστυ.
Grace ....be ***multiplied*** unto you. 2—.	***Grow*** in the ***grace***, &c.
Grace ....be multiplied unto you, ***in the knowledge***, &c. 2—.	Grow in the ***grace*** and ***knowledge***, &c.
The knowledge of God and of Jesus our Lord. —2.	The knowledge of our Lord and Saviour, Jesus Christ.
The knowledge of him that hath called us, &c. —3.	To him be the glory.
According as his divine power hath given unto us all things. 3—.	***Grow*** (Αυξανετε) in the grace, &c.
Partakers of the divine ***nature***, (Φυσεως) —4—.	The grace and knowledge of .... Jesus Christ. (*Not* grace, and the knowledge, &c.)
A servant and an apostle of Jesus Christ. 1—.	Of our Lord and Saviour, Jesus Christ.
Of our God and Saviour, Jesus Christ. —1.	

Other correspondences might be insisted upon, but these are sufficient. A. corresponds to *A*. as well as *B*. to B. and *C*. to C.

There are some points in which St. Peter does not appear to have tied himself strictly to the laws of parallelism in composing this epistle: yet its general character will not admit of a question.—Some parts of the first member, A., cannot perhaps be strictly called epistolary. The first verse indeed is the superscription, the second the benediction: but in the third and fourth the Apostle sets forth the spiritual benefits already received, and those hoped for as yet to come, by the persons whom he addresses.—The benediction however in the second verse leads to these topics. The Apostle prays in the second verse that grace and peace may be multiplied to those whom he addresses, "In the *knowledge* of God and of Jesus our Lord:" and proceeds in the

third verse to rest his prayer upon the benefits they had already received "Through the *knowledge*," as before, "of him," &c. Thus though the passage cannot be strictly called epistolary in every part, there is a thread of connexion running through it, and as it were, stringing it together.—One or two expressions again, of *c.* the last member of *C.*, may be considered hortatory; whereas the hortatory members are B. and *B.*—And with regard to the concluding verse of the Epistle, (iii. 18,) there is some doubt whether the whole of it ought to appear in *A.*, the last member; or whether the first word or two of it do not seem to belong rather to *B.*, the last member but one. These particulars however, and some others that might be mentioned, do not amount to material variations from the plan of the Epistle.

The plan may be exhibited in the following manner.

A. { i. 1—4. Epistolary.

B. { i. 5—11. Exhortation.

C. { i. 12—ii. 22. { a. { i. 12—15. St. Peter.
b. { i. 16—21. Apostles and Prophets.
c. { ii. 1—22. The wicked, &c.

C. { iii. 1—13. { *a.* { iii. 1. St. Peter.
b. { iii. 2. Prophets and Apostles.
c. { iii. 3—13. The wicked, &c.

B. { iii. 14—18—. Exhortation.

A. { iii. 18. Epistolary.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THIS Epistle is arranged at pages v., vi., as an introverted parallelism of four members, A. B. *B*. *A*.: *A*. corresponding to A. and *B*. to B.

Of the two central members, B. and *B*., B. the former is subdivided into a. and b., and *B*. the latter into *a*. and *b*.: *a*. corresponding to a. and *b*. to b., so that *B*. as a whole corresponds to B. as a whole.

We must consider in the first place the character of a. and *a*.—a. is an alternate parallelism of four members, c., d., *c*. *d*.; *c*. corresponding to c. and *d*. to d.: and *a*. an introverted parallelism of four members, e. f. *f*. *e*.; *e*. corresponding to e. and *f*. to f.

These two parallelisms, a. and *a*., resemble one another very strikingly in the distinctness with which the beginnings and endings of the several members in each are defined by corresponding terms.—In a., for instance, we have the beginning of *c*. corresponding to the beginning of c., and the end of *c*. to the end of c. The same is true of d., *d*.: and in *a*., of e., *e*., and f., *f*., respectively. I shall show this in the proper places; but will now bring together the corresponding terms at the beginnings and endings of all the different members, that the reader may see what I mean at one view.

a.

c.

Ευχαριστουμεν τῳ Θεῳ παντοτε περι παντων ὑμων, i. 2—. (Beginning of c.)

Ιησουν, τον ῥυομενον ἡμας απο της οργης της ερχομενης. —10. (End of c.)

c.

Δια τουτο και ἡμεις ευχαριστουμεν τῳ Θεῳ αδιαλειπτως, ii. 13—. (Beginning of *c*.)

Εφθασε δε επ' αυτους ἡ οργη εις τελος. —16. (End of *c*.)

d.

Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ἡμων την προς ὑμας. ii. 1—. (Beginning of d.)

Εις το περιπατησαι ὑμας αξιως τυ Θευ. 12—. (End of d.)

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e.

Λοιπον υν, αδελφοι, ερωτωμεν ὑμας και παρακαλυμεν. iv. 1—. (Beginning of e.)

Ἱνα περιπατητε ευσχημονως προς τυς εξω, και μηδενος χρειαν εχητε. 12. (End of e.)

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f.

Ου θελομεν δε ὑμας αγνοειν, αδελφοι, περι των κεκοιμημενων. iv. 13—. (Beginning of f.)

Ὡστε παρακαλειτε αλληλυς εν τοις λογοις τυτοις. 18. (End of f.)

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a.

c.

We thank God always for you all. i. 2—. (Beginning of c.)

Jesus, which delivered us from the wrath to come.—10. (End of c.)

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d.

For yourselves know, brethren, our entrance in unto you. ii. 1—. (Beginning of d.)

That (Εις το) ye might walk worthy of God, &c. 12. (End of d.)

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e.

Furthermore then we beseech you, brethren, and exhort you. iv. 1—. (Beginning of e.)

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d.

Ἡμεις δε, αδελφοι, αφορφανισθεντες αφ' ὑμων. ii. 17—. (Beginning of *d.*)

Εις το .... καταρτισαι τα ὑστερηματα της πιστεως ὑμων. iii. —10. (End of *d.*)

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e.

Ερωτωμεν δε ὑμας, αδελφοι. v. 12—. (Beginning of *e.*)

Απο παντος ειδυς πονηρυ απεχεσθε. 22. (End of *e.*)

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f.

Περι δε των χρονων και των καιρων, αδελφοι, υ χρειαν εχετε ὑμιν γραφεσθαι. v. 1. (Beginning of *f.*)

Διο παρακαλειτε αλληλυς, και οικοδομειτε εἱς τον ἑνα, καθως και ποιειτε. 11. (End of *f.*)

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a.

c.

For this cause also we thank God without ceasing. ii. 13—. (Beginning of *c.*)

But the wrath is come upon them to the uttermost.—16. (End of *c.*)

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d.

But we, brethren, being taken from you. ii. 17—. (Beginning of *d.*)

That (Εις το) we might perfect that which is lacking in your faith. iii.—10. (End of *d.*)

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a.

e.

Furthermore then we beseech you, brethren, and exhort you. iv. 1—. (Beginning of e.)

e.

But we beseech you, brethren. v. 12—. (Beginning of *e.*)

	a.	
e.		*e.*
That ye may walk honestly (Ευσχημονως) toward them that are without, (*That your behaviour may be comely in the sight of the heathen,* Macknight,) and that ye may have need of nothing. 12. (End of e.)		Abstain from all appearance of evil. 22. (End of *e.*)
f.		*f.*
But I would not have you to be ignorant, brethren, concerning them which are asleep. iv. 13—. (Beginning of f.)		But concerning the times and seasons, brethren, ye have no need that I write unto you. v. 1. (Beginning of *f.*)
Wherefore comfort one another with these words. 18. (End of f.)		Wherefore comfort one another and edify one another, even as also ye do. 11. (End of *f.*)

Thus both in a. and *a.*, the commencement and termination of the several members are marked with great precision. And if we go on to b. and *b.*, we find the transition to a new topic, namely prayer, effected in much the same way in each.—At the beginning of b. we have Αυτος δε ὁ Θεος και Πατηρ ἡμων, "Now God himself and our Father," &c. (iii. 11—:) and at the beginning of *b.*, Αυτος δε ὁ Θεος της ειρηνης, "Now the God of peace himself," &c. (v. 23—.) These circumstances alone are of great use in determining the real character of a. and *a.*—Let us now proceed to examine a. more particularly.

The reader will find on examination that in c. and *c.*, the first and third members of a., the Apostle expresses his thankfulness to God for the spiritual welfare and attainments of the Thessalonians, which are set forth at length in these two members: while d. and *d.*, the second and fourth members, relate more particularly to himself and those with him. The difference between d. and *d.* is, that the former, d., refers to the time past, when Paul and his brethren in the ministry were with the Thessalonians: and the latter, *d.*, to the time present, when the Epistle is sent: so that in d. we have an appeal to the Thessalonians on the part of the Apostle, respecting his own and his companions' deportment while they were with the Thessalonians; and in *d.* a representation of their state of mind and feelings toward them, at the time of sending the Epistle. These particulars will be found on examination to be correct in the main, as giving a general view of the passage: c. and *c.* expressing the thankfulness of the Apostle and his companions for the spiritual welfare of the Thessalonians, d. and *d.* more particularly referring to themselves.

There seems to be some departure from the general plan in *c.* This member begins indeed, like c., with thanksgiving and commendation for the good qualities of the Thessalonians: but it afterwards goes on to speak of the persecuting Jews. This digression however reminds us of a. in the Second Epistle to the Thessalonians, where as we noticed, there is one very much of the same kind. There, as here, the leading topic is thanksgiving for the spiritual excellences of the Thessalonians. Among these the Apostle speaks of their patience, and their patience leads him to mention their persecutors. In the present instance, having expressed his thankfulness for the readiness of the Thessalonians to receive the Gospel, the Apostle goes on in the fourteenth verse, to compare them, in the way of commendation, with the Jewish believers, particularly with respect to their patience, or what they had suffered. And this leads him to denounce the Jewish persecutors here, exactly as in the other Epistle he denounces the persecutors of the Thessalonians: so that thanksgiving and commendation lead to the mention of patience, and patience to that of persecutors; and thanksgiving and commendation are the leading topics in *c.* as well as in c.

The following skeleton, then, sets forth the leading topics of the four members into which a. is divided.

c. { i. 2—10. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.

d. { ii. 1—12. St. Paul and his brethren in the ministry. Their conduct while present.

c. { ii. 13—16. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.

d. { ii. 17—iii. 10. St. Paul and his brethren in the ministry. Their feelings while absent.

Various corresponding terms are found both in c., *c.*, and in d., *d.* Let us begin with c. and *c.*

c.	*c.*
Ευχαριστουμεν τῳ Θεῳ παντοτε περι παντων ὑμων. i. 2—. (Beginning of c.) Ὁτι .... 5—.	Δια τουτο και ἡμεις ευχαριστουμεν τῳ Θεῳ αδιαλειπτως, ὁτι .... ii. 13—. (Beginning of *c.*)
Ιησουν, τον ῥυομενον ἡμας απο της οργης της ερχομενης. —10. (End of c.)	Εφθασε δε επ' αυτους ἡ οργη εις τελος. —16. (End of *c.*)
Ὑμων του εργου της πιστεως. 3—. Ἡ πιστις ὑμων. —8—.	Εν ὑμιν τοις πιστευουσιν. —13.
Ὑμων του εργου της πιστεως 3—: Και της ὑπομενης της ελπιδος του Κυριου ἡμων Ιησου Χριστου. —3.	Λογον ακοης παρ' ἡμων του Θεου. —13—. *(Similarity of construction. In each instance, more than one genitive case. As Cicero, Quæ sit hominum indignatio frontis tuæ.)*
Ὁτι το ευαγγελιον ἡμων ουκ εγενηθη εις ὑμας εν λογῳ μονον, αλλα και εν δυναμει, και εν Πνευματι Ἁγιῳ, και εν πληροφοριᾳ πολλῃ. 5. Ὁποιαν εισοδον εσχομεν προς ὑμας. 9—.	Ὁτι παραλαβοντες λογον ακοης παρ' ἡμων του Θεου, εδεξασθε ου λογον ανθρωπων, αλλα καθως εστιν αληθως, λογον Θεου, ὁς και ενεργειται εν ὑμιν τοις πιστευουσιν. 13.
Δεξαμενοι τον λογον. —6—.	Παραλαβοντες λογον .... εδεξασθε. —13—.
Και ὑμεις μιμηται εγενηθητε. 6—. Ὡστε γενεσθαι ὑμας τυπους. 7—.	Ὑμεις γαρ μιμηται εγενηθητε. 14—.
Δεξαμενοι τον λογον εν θλιψει πολλῃ. —6—.	Τα αυτα επαθετε και ὑμεις. —14—.
Πασι τοις πιστευουσιν εν τῃ Μακεδονιᾳ και τῃ Αχαιᾳ. —7.	Των εκκλησιων του Θεου, των ουσων εν τῃ Ιουδαιᾳ εν Χριστῳ Ιησου. —14—.
Τον Υἱον αυτου .... ὁν ηγειρεν εκ των νεκρων, Ιησουν. 10—.	Του Κυριον αποκτειναντων, Ιησουν. 15—.

c.	*c.*
We thank God always for you all. i. 2—. (Beginning of c.)	For this cause also thank we God without ceasing. ii. 13—. (Beginning of *c.*)
Jesus, which delivered us from the wrath to come. —10. (End of c.)	But the wrath is come upon them to the uttermost. —16. (End of *c.*)
Your work of faith. 3—. Your faith. —8—.	In you that believe. —13.
Because our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 5. What manner of entering in we had unto you. 9—.	Because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. 13.
Having received the word. —6—.	When ye received the word .... ye received it. 13—.
And ye became followers. 6—. So that ye became ensamples. 7—.	For ye .... became followers. 14—.
Having received the word in much affliction. —6—.	Ye also have suffered like things. —14—.
To all that believe in Macedonia and Achaia. —7.	The churches of God which in Judea are in Christ Jesus. —14—.
His Son, ... whom he raised from the dead, even Jesus. 10—.	Who killed the Lord, even Jesus. 15—.

We now proceed to d. and *d.*

d.	*d.*
Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ἡμων την προς ὑμας. ii. 1—. (Beginning of d.)	Ἡμεις δε, αδελφοι, απορφανισθεντες αφ' ὑμων. ii. 17. (Beginning of *d.*) Διο ηθελησαμεν ελθειν προς ὑμας. 18—.
Εις το περιπατησαι ὑμας αξιως του Θεου, κ. τ. λ. 12. (End of d.)	Εις το .... καταρτισαι τα ὑστερηματα της πιστεως ὑμων. iii. —10. (End of *d.*) Εαν ὑμεις στηκητε εν Κυριῳ. —8.
Αυτοι γαρ οιδατε. 1—. Καθως οιδατε. —5—. Ὑμεις μαρτυρες. 10—.	Αυτοι γαρ οιδατε. —3—.

d.	d.
Την εισοδον ἡμων την προς ὑμας, ὁτι ου κενη γεγονεν. —1.	Μηπως .... εις κενον γενηται ὁ κοπος ἡμων. —5.
Την εισοδον ἡμων την προς ὑμας. 1—. Εγενηθημεν ηπιοι εν μεσῳ ὑμων. —7—.	Ὁτε προς ὑμας ημεν. 4—.
Προπαθοντες και ὑβρισθεντες, καθως οιδατε. 2—.	Εν ταις θλιψεσι ταυταις, αυτοι γαρ οιδατε, ὁτι εις τουτο κειμεθα. 3. Προελεγομεν ὑμιν, ὁτι μελλομεν θλιβεσθαι, καθως και εγενετο και οιδατε. —4. Επι πασῃ τῃ θλιψει και αναγκῃ ἡμων. —7—.
Επαῤῥησιαμεθα εν τῳ Θεῳ ἡμων λαλησαι προς ὑμας. —2.	Χαιρομεν δι' ὑμας εμπροσθεν του Θεου ἡμων. —9. Η ουχι και ὑμεις εμπροσθεν του Κυριου ἡμων Ιησου Χριστου. ii. —19.
Το ευαγγελιον του Θεου. —2. Δεδοκιμασμεθα ὑπο του Θεου πιστευθηναι το ευαγγελιον. 4—. Το ευαγγελιον του Θεου. —8—. Το ευαγγελιον του Θεου. —9.	Τῳ ευαγγελιῳ του Χριστου. iii. —2—.
Εν πολλῳ αγωνι. —2.	Εν πολλῃ επιθυμιᾳ. ii. —17.
Ἡ γαρ παρακλησις ἡμων. 3—. Παρακαλουντες ὑμας και παραμυθουμενοι. —11.	Εις το στηριξαι ὑμας και παρακαλεσαι. iii. —2.
Δεδοκιμασμεθα ὑπο του Θεου πιστευθηναι το ευαγγελιον. 4—.	Τον αδελφον ἡμων και συνεργον του Θεου εν τῳ ευαγγελιῳ. —2—.
Θεος μαρτυς. —5. Ὑμεις μαρτυρες και ὁ Θεος. 10—.	Εμπροσθεν του Θεου ἡμων. —9.
Ὡς αν τροφος θαλπῃ τα ἑαυτης τεκνα, ὑτως ὁμειρομενοι ὑμων. —7, 8—. Ὡς πατηρ τεκνα ἑαυτου. —11—.	Απορφανισθεντες αφ' ὑμων, περισσοτερως εσπουδασαμεν το προσωπον ὑμων ιδειν εν πολλῃ επιθυμιᾳ. ii. 17. Επιποθουντες ἡμας ιδειν, καθαπερ και ἡμεις ὑμας. iii. —6.
Διοτι αγαπητοι ἡμιν γεγενησθε. —8.	Ὑμεις γαρ εστε ἡ δοξα ἡμων και ἡ χαρα. ii. 20.
Τον κοπον ἡμων και τον μοχθον. 9—.	Ἡ δοξα ἡμων και ἡ χαρα. 20. Επι πασῃ τῃ θλιψει και αναγκῃ ἡμων. iii. —7.

d.

Νυκτος και ἡμερας εργαζομενοι, προς το .... —9—.

Προς το μη επιβαρησαι τινα ὑμων. —9—.

Ὑμιν τοις πιστευουσιν. —10.

Εις την ἑαυτου βασιλειαν και δοξαν. —12.

For yourselves know, brethren, our entrance in unto you. ii. 1—. (Beginning of d.)

That ye would walk worthy of God, &c. 12. (End of d.)

For yourselves know. 1—.
As ye know. —5—.
Ye are witnesses. 10—.

Our entrance in unto you. 1—.
We were gentle among you. —7—.

After that we had suffered before and were shamefully entreated, as ye know. 2—.

We were bold in our God to speak unto you. 2.

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d.

Νυκτος και ἡμερας ὑπερεκπερισσου δεομενοι, εις το .... 10—.

Τῳ μηδενα σαινεσθαι. 3—.

Περι της πιστεως ὑμων. —2.
Την πιστιν ὑμων. —5—.
Την πιστιν .... ὑμων. —6—.
Δια της ὑμων πιστεως. —7.
Της πιστεως ὑμων. —10.

Εν τῃ αυτου παρουσιᾳ. ii. —19.

But we, brethren, being taken from you. ii. 17—. (Beginning of *d.*)
Wherefore we would have come unto you. 18—.

That we might .... perfect that which is lacking in your faith. iii. —10. (End of *d.*)
If ye stand fast in the Lord. —8.

For yourselves know. —3—.

When we were with you. 4—.

That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. 3.
We told you before that we should suffer tribulation; even as it came to pass and ye know. 4.

In all our affliction and distress. —7—.

We joy for your sakes before our God. —9.
Are not even ye, before our Lord Jesus Christ? ii. 19.

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d.	*d.*
The gospel of God. —2.	The gospel of Christ. iii. —2—.
With much contention. —2.	With much desire. ii. —17.
For our exhortation. 3—. How we exhorted and comforted you. —11.	To establish you and to exhort you. iii. —2.
We were allowed of God to be put in trust with the gospel. 4—.	Our brother and minister of God, ... in the gospel. —2—.
God is witness. —5. Ye are witnesses, and God also. 10—.	Before our God. —9.
Even as a nurse (*That is*, A nursing mother) cherisheth her own children, so being affectionately desirous of you .... —7, 8—. As a father his own children. —11.	We, ... being taken from you (Αποφανισθεντες, *"Being bereaved of you." It applies to the case of a parent bereaved of his children,*) ..... endeavoured the more abundantly to see your face with much desire. ii. 17. Desiring greatly to see us, as we also to see you. iii. —6.
Because ye were dear unto us. —8.	For ye are our glory and joy. ii. 20.
Our labour and travail. 9—.	Our glory and joy. —20. In all our affliction and distress. iii. —7.
Labouring night and day, that we might not, &c. —9—.	Night and day praying exceedingly, that we might, &c. 10—.
You that believe. —10.	Concerning your faith. —2. Your faith. —5—. Your faith. —6—. By your faith. —7. Your faith. —10.
To his kingdom and glory. —12.	At his coming. ii. —19.

Let us now proceed from a. to *a*.

a. is arranged as a parallelism of four members, and in this respect resembles a. There is however a difference. a. is an alternate, *a*. an introverted parallelism: the last member here answering to the first, and the third to the second: that is, *e*. to e., and *f*. to f.

The character of the passage may thus be shortly stated. e. and *e*. are hortatory, f. and *f*. didactic. Or, if the reader prefer the terms, e. and *e*. are practical, f. and *f*. doctrinal. In e. and *e*. the Apostle exhorts the Thessalonians to the performance of various duties, and in f. and *f*. he instructs them on two points upon which it was necessary that they should be rightly informed.—This I give as a general representation of the passage. The reader by casting his eye over the different members will see that it is sufficiently correct. There certainly are some hortatory expressions both in f. and *f*. (18,f.: 6,8,11,*f*.) But they evidently stand in connexion with the truths there laid down respecting the resurrection, the different prospects and characters of the godly and the wicked, &c.: whereas when we come to the beginning of *e*. we have no longer *connexion*, but *transition:* "But we beseech you, brethren," &c.: these words withdrawing our attention from f. and *f*., and carrying it back to e., where we have "Furthermore then we beseech you, brethren," &c. (1—.)—Thus f. and *f*. are integral parts, though we have some exhortation in them, as well as in e. and *e*.

The following then is the general character of *a*.

e. { iv. 1—12. Hortatory.
f. { iv. 13—18. Didactic.
f. { v. 1—11. Didactic.
e. { v. 12—22. Hortatory.

The following corresponding terms are observable.

e.	*e*.
Λοιπον ουν, αδελφοι, ερωτωμεν ὑμας και παρακαλουμεν. iv. 1—. (Beginning of e.)	Ερωτωμεν δε ὑμας, αδελφοι. v. 12—. (Beginning of *e*.)
Παρακαλουμεν δε ὑμας, αδελφοι. —10.	Παρακαλουμεν δε ὑμας, αδελφοι. 14—.
Ἱνα περιπατητε ευσχημονως προς τους εξω, και μηδενος χρειαν εχητε. 12. (End of e.)	Απο παντος ειδους πονηρου απεχεσθε. 22. (End of *e*.)
Απεχεσθαι ὑμας απο της πορνειας. —3.	
Ἱνα περισσευητε μαλλον. —1.	Ἡγεισθαι αυτους ὑπερεκπερισσου εν αγαπη. —13—.
Περισσευειν μαλλον. —10. (Εις το αγαπαν αλληλους. —9.)	
Πως δει ὑμας .... αρεσκειν Θεῳ. —1—.	Τουτο γαρ θελημα Θεου εν Χριστω Ιησου εις ὑμας. —18.
Τουτο γαρ εστι θελημα του Θεου, ὁ ἁγιασμος ὑμων. 3—.	
Τινας παραγγελιας εδωκαμεν ὑμιν δια του Κυριου Ιησου. 2.	Θελημα Θεου εν Χριστῳ Ιησου εις ὑμας. —18.
Οιδατε γαρ τινας παραγγελιας εδωκαμεν ὑμιν δια του Κυριου Ιησου. 2.	Ειδεναι τους κοπιωντας εν ὑμιν, και προϊσταμενους ὑμων εν Κυριῳ, και νουθετουντας ὑμας. 12.

e.

Το μη ὑπερβαινειν και πλεονεκτειν εν τῳ πραγματι τον αδελφον αὐτου. 6—.

Ἱνα περιπατητε ευσχημονως προς τους εξω, και μηδενος χρειαν εχητε. 12.

Θεοδιδακτοι εστε εις το αγαπαν αλληλους, και γαρ ποιειτε αυτο εις παντας τους αδελφους. —9, 10—.

Ὁ αθετων, ουκ ανθρωπον αθετει, αλλα τον Θεον τον και δοντα το Πνευμα αὐτου το Ἁγιον εις ἡμας. 8.

Φιλοτιμεισθαι ἡσυχαζειν, και πρασσειν τα ἰδια. 11—.

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f.

Ου θελομεν δε ὑμας αγνοειν, αδελφοι, περι των κεκοιμημενων. iv. 13—. (Beginning of f.)

Τουτο γαρ ὑμιν λεγομεν εν λογῳ Κυριου, ὁτι .... 15—. (Towards beginning of f.)

Ὡστε παρακαλειτε αλληλους εν τοις λογοις τουτοις. 18. (End of f.)

Περι των κεκοιμημενων. —13—.

Τους κοιμηθεντας. —14—.

Ἡμεις οἱ ζωντες .... ου μη φθασωμεν τους κοιμηθεντας. —15.

Και οἱ νεκροι εν Χριστῳ αναστησονται πρωτον. Επειτα ἡμεις οἱ ζωντες οἱ περιλειπομενοι, ἁμα συν αυτοις ἁρπαγησομεθα εν νεφελαις. —16, 17—.

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e.

Ὁρατε μη τις κακον αντι κακου τινι αποδῳ. 15—.

Παντοτε το αγαθον διωκετε και εις αλληλους, και εις παντας. —15.

Παντοτε το αγαθον διωκετε και εις αλληλους, και εις παντας. —15.

Νουθετειτε τους ατακτους, παραμυθεισθε τους ολιγοψυχους, αντεχεσθε των ασθενων, μακροθυμειτε προς παντας. 14.

Ερωτωμεν δε ὑμας, αδελφοι, ειδεναι τους κοπιωντας εν ὑμιν, και προϊσταμενους ὑμων εν Κυριῳ, και νουθετουντας ὑμας, και ἡγεισθαι αυτους ὑπερεκπερισσου εν αγαπῃ διο το εργον αυτων. 12, 13—.

Το Πνευμα μη σβεννυτε. Προφητειας μη εξουθενειτε. 19, 20.

Ειρηνευετε εν ἑαυτοις. —13.

Νουθετειτε τους ατακτους. 14—.

Μακροθυμειτε προς παντας. —14.

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f.

Περι δε των χρονων και των καιρων, αδελφοι, ου χρειαν εχετε ὑμιν γραφεσθαι. v. 1. (Beginning of *f.*)

Αυτοι γαρ ακριβως οιδατε, ὁτι .... 2—. (Towards beginning of *f.*)

Διο παρακαλειτε αλληλους και οικοδομειτε εἱς τον ἑνα, καθως και ποιειτε. 11. (End of *f.*)

Ἱνα ειτε γρηγορωμεν, ειτε καθευδωμεν, ἁμα συν αυτῳ ζησωμεν. 10.

f.

Ινα μη λυπησθε, καθως και οι λοιποι. —13.

Οι μη εχοντες ελπιδα. —13.

Ιησυς απεθανε. 14—.

Ὁ Θεος τυς κοιμηθεντας δια τυ Ιησυ αξει συν αυτῳ. 14.

Εις την παρυσιαν τυ Κυριυ. —15—.

Ὁτι αυτος ὁ Κυριος .... καταβησεται απ' υρανυ. 16—.

Εις απαντησιν τυ Κυριυ εις αιρα. —17—.

Και ὑτω παντοτε συν Κυριῳ εσομεθα. —17.

f.

Αρα υν μη καθευδωμεν, ὡς και οι λοιποι. 6—.

Ενδυσαμενοι ..... περικεφαλαιαν, ελπιδα σωτηριας. —8.

Τυ αποθανοντος ὑπερ ἡμων. 10—.

Τυ αποθανοντος ὑπερ ἡμων, ἱνα ειτε γρηγορωμεν ειτε καθευδωμεν, ἁμα συν αυτῳ ζησωμεν. 10.

Ἡ ἡμερα Κυριυ, ὡς κλεπτης εν νυκτι, ὑτως ερχεται. —2.

Εις περιποιησιν σωτηριας δια τυ Κυριυ ἡμων Ιησυ Χριστυ. —9.

Ἱνα .... ἁμα συν αυτῳ ζησωμεν. —10.

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e.

Furthermore then we beseech you, brethren, and exhort you. iv. 1—. (Beginning of e.)

But we exhort you, brethren. —10.

That ye may walk honestly, *(maintain an honest or seemly appearance,)* toward them that are without, and that ye may have lack of nothing. 12. (End of e.)

That ye should abstain from fornication. —3.

So ye would abound more and more. —1.

That ye abound more and more. —10. (In loving one another. —9.)

How ye ought .... to please God. —1—.

For this is the will of God, even your sanctification. 3—.

e.

But we beseech you, brethren. v. 12—. (Beginning of *e.*)

But we exhort you, brethren. 14—.

Abstain from all appearance of evil. 22. (End of *e.*)

Ever follow that which is good, both one toward another and toward all men. —15.

And to esteem them very abundantly in love. 13—.

For this is the will of God in Christ Jesus concerning you. —18.

e.

What commandments we gave you by the Lord Jesus. 2.

e.

The will of God in Christ Jesus concerning you. —18.

For ye know what commandments we gave you by the Lord Jesus. 2.

To know them which labour among you, and are over you in the Lord, and admonish you. 12.

That no man go beyond and defraud his brother in any matter. 6—.

See that none render evil for evil unto any man. 15—.

But ever follow that which is good, both one toward another and toward all men. —15.

Ye are taught of God to love one another. And indeed ye do it toward all the brethren. —9, 10—.

Ever follow that which is good, both one toward another and toward all men. —15.

Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 14.

He that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. 8.

But we beseech you, brethren, to know them which labour among you and are over you in the Lord and admonish you; and to esteem them very abundantly in love for their works' sake. 12, 13—.

Quench not the Spirit. Despise not prophesyings. 19, 20.

That ye study to be quiet, and to do your own business. 11—.

Be at peace among yourselves. —13.

Warn them that are unruly. 14—.

Be patient toward all men. —14.

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f.

But I would not have you to be ignorant, brethren, concerning them which are asleep. iv. 13—. (Beginning of f.)

f.

But concerning the times and the seasons, brethren, ye have no need that I write unto you. v. 1. (Beginning of *f.*)

For this we say unto you by the word of the Lord, that .... 15—. (Towards beginning of f.)

For yourselves know perfectly that .... 2—. (Towards beginning of *f.*)

Wherefore comfort one another with these words. 18. (End of f.)

Wherefore comfort one another, and edify one another, even as also ye do. 11. (End of *f.*)

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f.	*f.*
Concerning them which are asleep. —13—.	That whether we wake or sleep, we should live together with him. 10.
Them which sleep. —14—.	
We which are alive, ... shall not prevent them which are asleep. 15.	
And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds. —16, 17—.	
That ye sorrow not, even as others. —13.	Therefore let us not sleep, as do others. 6—.
Which have no hope. —13.	Putting on, ... for an helmet, the hope of salvation. —8.
Jesus died. 14—.	Who died for us. 10—.
Them that sleep in Jesus will God bring with him. —14.	Who died for us that whether we wake or sleep we should live together with him. 10.
Unto the coming of the Lord. —15—. For the Lord himself shall descend from heaven. 16—.	The day of the Lord so cometh as a thief in the night. —2.
To meet the Lord in the air. —17—.	To obtain salvation by our Lord Jesus Christ. —9.
And so shall we ever be with the Lord. —17.	That ..... we should live together with him. —10.

Having said so much concerning a. and *a.*, we will now turn for a while to b. and *b.*, which together with a. and *a.* make up the whole of B. and *B.*

The leading topic both of b. and *b.* will be found on inspection to be prayer. The whole of b. is prayer.—So is the first verse of *b.*, (v. 23:) while in the last verse the Apostle directs the Thessalonians to pray for him. The verse between these two, (24,) may be thought a digression. Πιστος ὁ καλων ὑμας, ὃς και ποιησει. "Faithful is he that calleth you, who also will do it." It reminds us of a not very dissimilar digression in the other Epistle to the Thessalonians, already noticed at page 18. There also the leading topic of *b.*, the passage in question, is prayer. And there as well as here, the Apostle digresses so far as this; to express his confidence in God that his petitions will be accomplished. The words in the present instance, Πιστος ὁ καλων ὑμας, κ. τ. λ., "Faithful is he that calleth you," &c. remind us of those which are there used: Πιστος δε εστιν ὁ Κυριος, κ. τ. λ., "But the Lord is faithful," &c. (2 Thessalonians iii. 3.)—It is remarkable that in two instances we should meet with similar cases of digression in both the Epistles to the Thessalonians. In one instance already noticed we have thanksgiving and commendation the leading topics in both Epistles; with a digression in both relating to persecutors, and introduced by the mention of the Christian grace of patience. In the other instance, that now before us, we have prayer the leading topic in both Epistles; with a digression in both, if it amounts to a digression, expressive of the Apostle's confidence that the Lord would perform his prayers.

The following correspondences appear in b. and *b*.

b.

Αυτος δε ὁ Θεος .... κατευθυναι .... iii. 11—.
(Beginning of b.)

Αυτος δε ὁ Θεος .... κατευθυναι την ὁδον ἡμων προς ὑμας. 11.

Ὑμας δε ὁ Κυριος πλεοναsαι και περισσευσαι .... 12—.

Εις το στηριξαι ὑμων τας καρδιας αμεμπτους εν ἁγιωσυνῃ. 13—.

Ὑμων τας καρδιας. 13—.

Εμπροσθεν τυ Θευ και Πατρος ἡμων. —13—.

Εν τῃ παρυσιᾳ τυ Κυριυ ἡμων Ιησυ Χριστυ. —13.

Μετα παντων των ἁγιων αυτυ. —13.

b.

Αυτος δε ὁ Θεος της ειρηνης ἁγιασαι .... v. 23—.
(Beginning of *b*.)

Αδελφοι, προσευχεσθε περι ἡμων. 25.

Αυτος δε ὁ Θεος .... ἁγιασαι ὑμας ὁλοτελεις. 23—.

Και ὁλοκληρον ὑμων το πνευμα και ἡ ψυχη και το σωμα αμεμπτως .... τηρηθειη. —23.

Ὑμων το πνευμα και ἡ ψυχη και το σωμα. —23—.

Εν τῃ παρυσιᾳ τυ Κυριυ ἡμων Ιησυ Χριστυ. —23.

Ἁγιασαι ὑμας ὁλοτελεις. 23—.

Now God himself .... iii. 11—. (Beginning of b.)

Now God himself .... direct our way unto you. 11.

Now the Lord make you to increase and abound .... 12—.

To the end he may establish your hearts unblameable in sanctification. 13—.

Your hearts. 13—.

Before God, even our Father. —13—.

Unto the coming of our Lord Jesus Christ. —13.

With all his saints. —13.

Now the God of peace himself .... v. 23—.
(Beginning of *b*.)

Brethren, pray for us. 25.

Now the God of peace himself sanctify you wholly. 23—.

And I pray God your whole spirit and soul and body be preserved blameless. —23—.

Your whole spirit and soul and body. —23—.

Unto the coming of our Lord Jesus Christ. —23.

Sanctify you wholly. 23—.

Thus b. and *b.* have several corresponding terms, while the leading topic of each is prayer.

With regard to the correspondence of *a.* to a., it does not lie so much in the sense of the two passages, as in other circumstances. Each is a parallelism, (the one alternate, the other introverted,) of four members. We have already seen how strikingly the two parallelisms resemble one another in the distinctness with which the beginnings and endings of the various members are determined by corresponding terms. There is also this point of correspondence between a. and *a.*, that two distinct topics appear in each, distinctly handled. Thus c. and *c.*, the first and third members of a., relate to St. Paul's thankfulness for the spiritual excellences of the Thessalonians; and d. and *d.*, the second and fourth, to St. Paul himself and his companions. So also e. and *e.*, the first and fourth members of *a.*, are hortatory or practical; and f. and *f.*, the second and third, didactic or doctrinal. Thus two members of a. relate to the Thessalonians, and two to St. Paul and his companions: two members of *a.* are practical, and two are doctrinal. Moreover the two topics in each are kept *distinct*. The topic of thankfulness, which first appears in c., is distinctly resumed in *c.*, after being laid aside in d. for another; which other, after being laid aside in like manner in its turn, is as distinctly resumed in *d.* So also, proceeding from a. to *a.*, exhortation, which first appears in e., is laid aside in f. *f.* and distinctly resumed in *e.* Something in the shape of exhortation indeed, appears in *f.* (verses 6, 8.) But exhortation here stands in *connexion* with the passage in which it occurs, and brings us back to the subject there treated of: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," (9.)—So also we have exhortation in the corresponding terms at the end of the two central members, f. and *f.* But these closing verses (iv. 18 in f. and v. 11 in *f.*) evidently stand in *connexion* with what precedes them in f. and *f.* respectively, and must go with it: whereas when we proceed from the latter of them to the beginning of *e.* we come to a *transition*, Ερωτωμεν δε υμας, αδελφοι, "But we beseech you, brethren," &c. v. 12—.

Αδελφοι, "Brethren," in the vocative case, is used much in the same way in a. and *a.*—This word appears at the beginning of each of the members of *a.* Λοιπον ουν, αδελφοι, "Furthermore then, ... brethren," iv. 1—, e.; Ου θελομεν δε υμας αγνοειν, αδελφοι, "But I would not have you to be ignorant, brethren," iv. 13—, f.; Περι δε των χρονων και των καιρων, αδελφοι, "But concerning the times and seasons, brethren," v. 1—, *f.*; Ερωτωμεν δε υμας, αδελφοι, "But we beseech you, brethren," v. 12—, *e.*—The same term appears in the same way at the beginning of two of the members of a.: Αυτοι γαρ οιδατε, αδελφοι, "For yourselves know, brethren," ii. 1—, d.; Ημεις δε, αδελφοι, "But we, brethren," ii. 17—, *d.*: and near the beginning of the other two: Ειδοτες, αδελφοι, "Knowing, brethren," i. 4—, c.; Υμεις γαρ μιμηται εγενηθητε, αδελφοι, "For ye became followers, brethren," ii. 14—, c.

If we consider B. and *B.*, that is, a. with b. and *a.* with *b.*, we have in B. an alternate parallelism, (a.,) of four members, followed by prayer, (b.;) and in *B.* an introverted parallelism, also of four members, (*a.*,) resembling the other in many particulars, and also followed by prayer, (*b.*)—There is moreover great regularity in the two corresponding portions of which B. and *B.* respectively consist, with regard to quantity. As a. is somewhat greater than *a.*, so is b. than *b.*—a. is to *a.* much as b. to *b.*, or a. to b. as *a.* to *b.*

Since then a. and *a.* have nothing very homogeneous in their subjects, the correspondence of B. and *B.* can be only thus represented.

B. { a. { i. 2—iii. 10. Alternate parallelism of four members.
b. { iii. 11—13. Prayer.

B. { *a.* { iv. 1—v. 22. Introverted parallelism of four members.
b. { v. 23—25. Prayer.

B. and *B.* being corresponding members of the parallelism A. B. *B. A.*, we are led to ask whether they do not contain any corresponding terms.—In addition to those which have already been pointed out in b. and *b.*, corresponding portions of B. and *B.*, the following are given as worthy of notice. But I shall not attempt to mention all.

B.	*B.*
Ευχαριστουμεν τω Θεω παντοτε. i. 2—.	Παντοτε χαιρετε. v. 16. Εν παντι ευχαριστειτε. 18—.
Μνειαν υμων ποιουμενοι επι των προσευχων ημων, αδιαλειπτως μνημονευοντες ..... —2, 3—.	Αδιαλειπτως προσευχεσθε. 17. Αδελφοι, προσευχεσθε περι ημων. 25.

B.	B.
Ὑμων τυ εργυ της πιστεως, και τυ κοπυ της αγαπης, και της ὑπομενης της ελπιδος. —3—	Ενδυσαμενοι θωρακα πιστεως και αγαπης, και περικεφαλαιαν, ελπιδα σωτηριας. 8.
Ειδοτες, αδελφοι ηγαπημενοι ὑπο Θευ, την εκλογην ὑμων. 4.	
Τυ Θευ τυ καλυντος ὑμας εις την ἑαυτυ βασιλειαν και δοξαν. ii.—12.	
Ιησυν τον ῥυομενον ἡμας απο της οργης της ερχομενης. i.—10.	Οτι υκ εθετο ἡμας ὁ Θεος εις οργην. 9—.
Εφθασε δε επ' αυτυς ἡ οργη εις τελος. ii.—16.	
Ὡστε γενεσθαι ὑμας τυπυς πασι τοις πιστευυσιν εν τῃ Μακεδονιᾳ και τῃ Αχαϊᾳ. i. 7.	Και γαρ ποιειτε αυτο εις παντας τυς αδελφους τυς εν ὁλῃ τῃ Μακεδονιᾳ. iv. 10—.
Και αναμενειν τον Υἱον αυτυ εκ των υρανων. 10—.	Ὁτι αυτος ὁ Κυριος .... καταβησεται απ' ουρανυ. 16—.
Τον Υἱον αυτου .... ὁν εγειρεν εκ των νεκρων. 10—.	Ιησυς απεθανε και ανεστη. 14—.
Των και τον Κυριον αποκτειναντων, Ιησυν. ii. 15—.	Τυ αποθανοντος ὑπερ ἡμων. v. 10—.
Αυτοι γαρ οιδατε, αδελφοι, 1—.	Ου θελομεν δε ὑμας αγνοειν, αδελφοι. iv. 13—.
Μνημονευετε γαρ, αδελφοι. 9—.	Αδελφοι, υ χρειαν εχετε ὑμιν γραφεσθαι, αυτοι γαρ ακριβως οιδατε. v. —1, 2—.
Μνημονευετε γαρ, αδελφοι, τον κοπον ἡμων και τον μοχθον. 9—.	Ερωτωμεν δε ὑμας, αδελφοι, ειδεναι τυς κοπιωντας εν ὑμιν. 12—.
	Και ἡγεισθαι αυτυς ὑπερεκπερισσυ εν αγαπῃ, δια το εργον αυτων. 13.
Ὡς ἑνα ἑκαστον ὑμων .... παρακαλυντες ὑμας και παραμυθουμενοι, και μαρτυρομενοι. 11, 12—.	Παρακαλυμεν δε ὑμας, αδελφοι, νυθετειτε τυς ατακτυς, παραμυθεισθε τυς ολιγοψυχυς, αντεχεσθε των ασθενων, μακροθυμειτε προς παντας. 14.
Εις το περιπατησαι ὑμας αξιως τυ Θευ. 12—.	Το πως δει ὑμας περιπατειν και αρεσκειν Θεῳ. iv. —1—.
	Ἱνα περιπατητε ευσχημονως προς τυς εξω. 12—.
Τυ Θευ, τυ καλυντος ὑμας. —12—.	Πιστος ὁ καλων ὑμας. v. 24—.
Εις το στηριξαι ὑμας και παρακαλεσαι ὑμας. iii.—2.	Ερωτωμεν ὑμας και παρακαλυμεν. iv. 1—.
	Τυς κοπιωντας εν ὑμιν και προϊσταμενυς ὑμων εν Κυριῳ, και νυθετυντας ὑμας. v. —12.

B.	*B.*
Προειλεγομεν ὑμιν. 4.—	Προειπομεν ὑμιι. iv. —6.
Καταρτισαι τα ὑστερηματα της πιστεως ὑμων. —10.	Ἱνα μηδενος χρειαν εχητε. —12. Ἁγιασαι ὑμας ὁλοτελεις. v. 23.
Ὑμας δε ὁ Κυριος πλεοναsαι και περισσευsαι τῃ αγαπῃ. 12—.	Ἱνα περισσευητε μαλλον. iv. —1. Περισσευειν μαλλον. —10. (Εις το αγαπᾶν αλληλους. —9.)
Ὑμας δε ... πλεοναsαι ... τῃ αγαπῃ εις αλληλους και εις παντας. —12—.	Το αγαθον διωκετε και εις αλληλους και εις παντας. v. —15.
Εις το στηριξαι ὑμων τας καρδιας αμεμπτως εν ἁγιωσυνῃ. 13—.	Ειδεναι ἑκαστον ὑμων το ἑαυτου σκευος κτασθαι εν ἁγιασμῳ. iv. 4.
We thank God always. i. 2—.	Rejoice always. v. 16. In every thing give thanks. 18—.
Making mention of you in our prayers; remembering without ceasing ... —2, 3—.	Pray without ceasing. 17. Brethren, pray for us. 25.
Your work of *faith* and labour of *love* and patience of *hope*. —3—.	Putting on the breastplate of *faith* and *love*, and for an helmet, the *hope* of salvation. 8.
Knowing, brethren beloved, your election of God. 4. God, who hath called you to his kingdom and glory. ii. —12.	For God hath not appointed us unto wrath, but to obtain salvation ... 9.
Jesus, which delivered us from the wrath to come. i. —10. But the wrath is come upon them to the uttermost. ii —16.	For God hath not appointed us unto wrath. 9—.
So that ye became ensamples to all that believe in Macedonia and Achaia. i. 7.	And indeed ye do it toward all the brethren which are in all Macedonia. iv. 10—.
And to wait for his Son from heaven. 10—.	For the Lord himself shall descend from heaven. 16—.
His Son .... whom he raised from the dead, even Jesus. 10—. Who both killed the Lord, even Jesus. ii. 15—.	Jesus died and rose again. 14—. Who died for us. v. 10—.

B.	*B.*
For yourselves know, brethren. 1—. For ye remember, brethren. 9—.	But I would not have you to be ignorant, brethren. iv. 13—. Brethren, ye have no need that I write unto you, for yourselves know perfectly. v. —1, 2—.
For ye remember, brethren, our labour and travail. 9—.	But we beseech you, brethren, to know them which labour among you ... 12—. And to esteem them very abundantly in love for their works' sake. 13.
How we exhorted and comforted and charged every one of you. 11—.	But we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. 14.
That ye would walk worthy of God. 12—.	How ye ought to walk and to please God. iv. 1—. That ye may walk honestly toward them that are without. 12—.
God who hath called you. —12—.	Faithful is he that calleth you. v. 24—.
To establish you and to exhort you. iii. —2.	We beseech ... and exhort you. iv. 1—. Them which labour among you and are over you in the Lord and admonish you. v. —12.
We told you before. —4—.	We forewarned you. iv. —6.
Might perfect that which is lacking in your faith. —10.	That ye may have lack of nothing. —12. Sanctify you wholly. v. 23.
Now the Lord make you to increase and abound in love. 12—.	Ye would abound more and more. iv. —1. That ye abound more and more. —10. (In loving one another. —9.)
Make you to increase .... in love one toward another and toward all men. —12—.	Follow that which is good, both one toward another and toward all men. v. —15.
To the end he may establish your hearts unblameable in sanctification. 13—.	That every one of you should know how to possess his vessel in sanctification. iv. 4.

From B. and *B.* we now proceed to A. and *A.*, the extreme or epistolary members.

To designate those to whom the Epistle is addressed, comprehensive terms are employed both in A. and *A.* In A. it is "Paul &c. to *the church of the Thessalonians*," i. 1.: in *A.*, "Greet *all* the brethren," v. 26; and immediately after follows an injunction, that the Epistle be read "To *all* the holy brethren,"—26. Thus A. sets forth to whom the Epistle is addressed, ("To the church of the Thessalonians;") and *A.*, in conformity with A., to whom it is to be read,("To all the holy brethren.") As they are here called "The *holy* brethren," in A. they are called "The church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ.*"—We have a repetition in A; "Paul, &c. to the church, &c. which is in *God the Father and in the Lord Jesus Christ.* Grace, &c. from *God our Father and the Lord Jesus Christ:*" and also a repetition in *A.*; "Greet *all the brethren*, &c. .... be read *unto all the holy brethren.*" —The opening benediction in A. and the closing one in *A.* are very similar. "Grace be unto you and peace from God our Father, and the Lord Jesus Christ;" (A.) "The grace of our Lord Jesus Christ be with you:" (*A.*)

A.	*A.*
Τη εκκλησια Θεσσαλονικεων. i. 1—.	Τους αδελφους παντας. v. 26.
	Αναγνωσθηναι την επιστολην πασι τοις ἁγιοις αδελφοις. 27.
Χαρις ὑμιν και ειρηνη απο Θευ Πατρος ἡμων και Κυριυ Ιησυ Χριστυ. —1.	Ἡ χαρις τυ Κυριυ ἡμων Ιησυ Χριστυ μεθ' ὑμων. 28.

Unto the *church* of the Thessalonians. i. 1—.	*All* the brethren. v. 26—.
	That this Epistle be read unto *all* the holy brethren. 27.
Grace be unto you and peace from God our Father and the Lord Jesus Christ. —1.	The grace of our Lord Jesus Christ be with you. 28.

The form of the first Epistle to the Thessalonians may be thus displayed.

A. { i. 1. Epistolary.

B. { i. 2—iii. 13. Alternate parallelism of four members, followed by prayer.

B. { iv. 1—v. 25. Introverted parallelism of four members, followed by prayer.

A. { v. 26—28. Epistolary.

In this Epistle, the evidence on which I have chiefly depended is that of the corresponding terms. To be satisfied, however, that the arrangement which I have given is the true one, the reader will do well to examine it attentively, as it stands at pages v, vi, of Part the Second.

At the same time I must remark, that the correspondence of some of the members is of a far more particular kind than we shall be aware of, without much consideration.

Take for instance c. and *c.*, the first and third members of a. These bear a very particular resemblance to each other; though the resemblance could not be exhibited in the general arrangement of the Epistle, without a degree of subdivision which might have the effect of distracting the eye, and rendering it difficult to discern the character of the passage as a whole.

g. { i. 2 Ευχαριστουμεν τω Θεω παντοτε περι παντων υμων, (μνειαν υμων ποιουμενοι επι των προσευχων ημων, 3 Αδιαλειπτως μνημονευοντες υμων του εργου της πιστεως, και του κοπου της αγαπης, και της υπομενης της ελπιδος, του Κυριου ημων Ιησου Χριστου, εμπροσθεν του Θεου και Πατρος ημων, 4 Ειδοτες, αδελφοι ηγαπημενοι υπο Θεου, την εκλογην υμων·)

h. { 5 Οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον, αλλα και εν δυναμει και εν Πνευματι Αγιω και εν πληροφορια πολλη, καθως οιδατε οιοι εγενηθημεν εν υμιν δι' υμας.

c. { i. { 6 Και υμεις μιμηται ημων εγενηθητε και του Κυριου, δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας Πνευματος Αγιου. 7 Ωστε γενεσθαι υμας τυπους πασι τοις πιστευουσιν εν τη Μακεδονια και τη Αχαϊα. 8 Αφ' υμων γαρ εξηχηται ο λογος του Κυριου ου μονον εν τη Μακεδονια και εν τη Αχαϊα, αλλα και εν παντι τοπω η πιστις υμων η προς τον Θεον εξεληλυθεν· ωστε μη χρειαν ημας εχειν λαλειν τι: 9 Αυτοι γαρ περι ημων απαγγελλουσιν, οποιαν εισοδον εσχομεν προς υμας, και πως επεστρεψατε προς τον Θεον απο των ειδωλων, δουλευειν Θεω ζωντι και αληθινω,

k. { 10 Και αναμενειν τον Υιον αυτου εκ των ουρανων, ον ηγειρεν εκ των νεκρων, Ιησουν, τον ρυομενον ημας απο της οργης της ερχομενης.

g. { ii. 13 Δια τουτο και ημεις ευχαριστουμεν τω Θεω αδιαλειπτως,

h. { Οτι παραλαβοντες λογον ακοης παρ' ημων του Θεου, εδεξασθε, ου λογον ανθρωπων, αλλα καθως εστιν αληθως, λογον Θεου, ος και ενεργειται εν υμιν τοις πιστευουσιν.

c. { i. { 14 Υμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων του Θεου, των ουσων εν τη Ιουδαια εν Χριστω Ιησου· οτι τα αυτα επαθετε και υμεις υπο των ιδιων συμφυλετων, καθως και αυτοι υπο των Ιουδαιων·

k. { 15 Των και τον Κυριον αποκτειναντων, Ιησουν, και τους προφητας, και ημας εκδιωξαντων, και Θεω μη αρεσκοντων και πασιν ανθρωποις εναντιων, 16 Κωλυοντων ημας τοις εθνεσι λαλησαι ινα σωθωσιν, εις το αναπληρωσαι αυτων τας αμαρτιας παντοτε. Εφθασε δε επ' αυτους η οργη εις τελος.

g. { i. 2 We thank God always for you all, (making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father; 4 Knowing, brethren beloved, your election of God:)

h. { 5 Because our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake.

c. { i. { 6 And ye became followers of us and of the Lord, having received the word, in much affliction, with joy of the Holy Ghost: 7 So that ye became ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing. 9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

k. { 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

g. { ii. 13 For this cause also thank we God without ceasing,

h. { Because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe.

c. { i. { 14 For ye became followers, brethren, of the churches of God which in Judea are in Christ Jesus. For ye also have suffered like things of your own countrymen, even as they have of the Jews:

k. { 15 Who both killed the Lord, even Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway. But the wrath is come upon them to the uttermost.

The general resemblance of these two passages, c., (i. 2—10,) and *c.*, (ii. 13—16,) has been already pointed out.—c. is here divided into four portions, g., h., i., k., and *c.* into four corresponding portions *g.*, *h.*, *i.*, *k.*; for the purpose of intimating that *g.* answers to g., *h.* to h., *i.* to i. and *k.* to k. —The reader will remember that between these two portions c. and *c.*, as they stand in the Epistle, although they are here brought together, there intervenes another portion of twelve verses, (d., ii. 1—12.)

In g. and *g.*, the Apostle expresses his thankfulness. In h. and *h.* he sets forth how the Thessalonians received the Gospel: and in i. and *i.* how they acted upon it.—k. and *k.* exhibit a contrast between the believing Thessalonians and the unbelieving Jews.

First we have in g. and *g.*, the Apostle's thankfulness. Ευχαριστουμεν τω Θεω παντοτε περι παντων υμων, ... Αδιαλειπτως μνημονευοντες κ. τ. λ. "We thank God always for you all, ... remembering without ceasing," &c. (g.) Δια τουτο και ημεις ευχαριστουμεν τω Θεω αδιαλειπτως, "For this cause also thank we God without ceasing." (*g.*)

Next in h. and *h.* we have the manner in which the Thessalonians first received the Gospel.—In both h. and *h.* we have something denied and something asserted. First in h. "Our Gospel came not unto you in word only," (this is what is denied;) "But also in power and in the Holy Ghost, and in much assurance," (this is what is asserted.) So also in *h.* "Ye received it not as the word of men," (here we have the denial;) "But as it is in truth the word of God," (here we have the assertion.)—h. and *h.*, which so much resemble one another in their substance, are also alike in their beginnings. Οτι το ευαγγελιον ημων, Οτι παραλαβοντες λογον ακοης παρ' ημων. "Because our Gospel came not unto you," "Because when ye received the word of God which ye heard of us."

In i. and *i.* the Apostle sets forth how the Thessalonians acted upon the gospel; or how they followed up their first acceptance of the faith by a consistent course of life.—In both i. and *i.* they are spoken of as the followers, or imitators, of good examples. This appears at the beginning of the two passages. At the beginning of i. we read, Και υμεις μιμηται ημων εγενηθητε και του Κυριου, "And ye became followers of us and of the Lord:" and at the beginning of *i.*, Υμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων του Θεου, "For ye became followers, brethren, of the churches of God."

The idea of being followers or imitators is kept in view throughout the whole of i., and also of *i.*: so that the whole of these two passages must go together.—First for i. "Ye became imitators," says the Apostle, (6—,) "So that ye became ensamples," (7—.) Και υμεις μιμηται .... εγενηθητε, (6—,) Ωστε γενεσθαι υμας τυπους, (7—.) Thus the idea of being imitators suggests the idea of being examples for the imitation of others: which latter idea of being examples is not lost sight of, throughout the seventh and eighth verses. Then in verse 9 our attention is brought back again to what we read at the beginning in verse 6, "Ye became followers of us and of the Lord."—"Ye became followers of us," and "Ye became followers of the Lord." These two things are taken up in order in verse 9. "What manner of entering in we had unto you," (this refers to the "Becoming followers of *us*;") "And how ye turned to God from idols to serve the living and true God," (this refers to the "Becoming followers of the Lord.") Thus the idea of following or imitating is not entirely lost sight of throughout the whole of i.

The same is true of *i.* There the Apostle tells the Thessalonians that they "Became followers of the churches of God in Judea." And the rest of *i.* is taken up with showing that this was so. "For ye also have suffered like things of your own countrymen, even as they have of the Jews." That is, the Thessalonian believers were followers or imitators of the Jewish believers in respect to their sufferings.—Thus the idea of following or imitating pervades *i.* as well as i.; and the whole of these two passages must go together.

Lastly, k. and *k.* exhibit a contrast between the believing Thessalonians and the unbelieving Jews.

There is a correspondence in the terms at the beginning of k. and *k.* While the Jews are spoken of at the beginning of *k.*, as having "Killed the Lord, even Jesus," the Thessalonians are spoken of at the beginning of k., as "Waiting for the Son of God from heaven, whom he raised from the dead, even Jesus." The Jews put him to death, The Thessalonians wait for him as raised from the dead. In the original, the manner in which the name of our Lord stands isolated is much the same both in k. and *k.*—In k. we have Αναμενειν τον Υιον αυτου εκ των ουρανων, ον ηγειρεν εκ των νεκρων, Ιησουν: in *k.*, Των και του Κυριον αποκτειναντων, Ιησουν. In the former instance, Ιησουν, grammatically speaking, is put in apposition with Τον Υιον; in the latter, with Τον Κυριον. Yet it is separated from Τον Υιον in the one, and from Τον Κυριον, in the other: and, from this cause, possesses a peculiar prominence or emphasis in both cases. "Whom he raised from the dead, even Jesus," "Who killed the Lord, even Jesus."—Moreover k. and *k.* have corresponding terminations. Τον ρυομενον ημας απο της οργης της ερχομενης, Εφθασε δε επ' αυτους η οργη εις τελος. "Which delivered us from the wrath to come," (this refers to believers;) "But

the wrath is come upon them to the uttermost," (this refers to the unbelieving Jews.)

Thus *g*. answers to g., *h*. to h., *i*. to i., and *k*. to k.: and the correspondence of c. and *c*. is far more particular than could have been supposed upon a cursory perusal: or than could have been gathered from any thing that has been advanced previously, respecting the general construction of the Epistle. The simple fact, divested of terms of art, is this: that a portion of the Epistle, i. 2—10, and another portion detached from it, ii. 13—16, each consist of four parts: the four parts of the one corresponding in order to the four parts of the other.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

No. 1.] The Epistle to Philemon is arranged at pages vii, viii, of Part the Second, in No. 1, as an introverted parallelism of eighteen members, A., B., C., D., E., F., G., H., I., *I.*, *H.*, *G.*, *F.*, *E.*, *D.*, *C.*, *B.*, *A.* The meaning of this arrangement is, that *A.*, the last member, corresponds to A., the first; *B.*, the last but one, to B., the second; and so on to the centre. — Portions of the Epistle are arranged separately in No. 2 and No. 3.

In pointing out the mutual relation of the corresponding members of the Epistle in No. 1, I purpose to begin at the centre, and so proceed regularly to the extremities.

In order to perceive the correspondence of *I.* to I., and *H.* to H., it will be necessary in the first place to carry on our eyes to No. 2, where H. and I. are arranged by themselves.

No. 2.] H. and I., the eighth and ninth members of No. 1, are arranged by themselves in No. 2:—H. in four parts, under the letters c., *c.*, d. *d.*; and I. in two parts under the letters e., *e.*: so that viewing the arrangement as a whole, we have an alternate parallelism of six members, c., d., e. *c.*, *d.*, *e.*

The reader will perceive on inspection that each of the three members *c.*, *d.*, *e.*, is connected with the one immediately preceding it, (that is, *c.* with c., *d.* with d., and *e.* with e.,) by the same particle, Ἵνα, "That," Thus *c.* *d.* and *e.* resemble each other, each of them being expressive of a design or purpose: "That in thy stead he might minister unto me:" "That thy benefit should not be of necessity:' "That thou shouldest receive him for ever."

Let the passage be now considered in another point of view, by taking *c.* with c., *d.* with d., and *e.* with e. Thus we bring it into three portions, c. *c.*, d. *d.*, e. *e.*: and these three portions resemble each other in construction; inasmuch as each consists of two clauses, the latter dependant on the former, and connected with it by the particle Ἵνα, "That."—Now what I here wish the reader to observe is, the regular order of these three passages, c. *c.*, d. *d.*, e. *e.*; which consists in this: that the first, c. *c.*, relates principally to St. Paul; the second, d. *d.*, to Philemon; and the third, e. *e.*, to Onesimus. St. Paul's first thought had been for himself. "I purposed in the first instance to have kept him with me, that in thy stead he might minister unto me in the bonds of the gospel," (c. *c.*) But his next thought is for Philemon. "But without thy mind would I do nothing, that thy benefit should not be of necessity but willingly,"

(d. *d.*) And then comes the final consideration, which particularly concerns Onesimus. "For perhaps he therefore departed for a season, that thou shouldest receive him for ever," (e. *e.*) Some particulars of minor importance might be pointed out, such as the Ηθελησα in d. answering to the Εβουλαμην in c., and the Το αγαθον σου in *d.* to the Ὑπερ σου μοι διακονῃ of *c.* But the point to be particularly remembered is that c. and *c.* relate to Paul, d. and *d.* to Philemon, and e. and *e.* to Onesimus: that is, H. to Paul and Philemon, and I. to Onesimus. We now return to No. 1.

No. 1.] H., the eighth member of No. 1, referring to Paul and Philemon, and I., the ninth, to Onesimus, we may hence discover the correspondence of *I.* the tenth to I. the ninth, and of *H.* the eleventh to H. the eighth member.—Of the three persons in question, Paul, Philemon, and Onesimus, Onesimus, who forms the subject of I. is first adverted to, in *I.*, which refers to I. and is connected with it. Ουκ ετι ὡς δουλον, αλλ' ὑπερ δουλον, αδελφον αγαπητον, "Not now as a servant, but above a servant, a brother beloved," (*I.*) And Paul and Philemon, who are spoken of in H., are afterwards reverted to in *H.*: Μαλιστα εμοι, ποσῳ δε μαλλον σοι, κ. τ. λ. "Especially to me," (Paul,) "But how much more unto thee," (Philemon,) (*H.*)—Thus *I.* answers to I. and *H.* to H. The following sketch then, as far as correspondence is concerned, will represent the character of the four central members, H., I., *I.*, *H.*

H. { 13, 14. Paul and Philemon.

I. { 15—. Onesimus.

I. { 16—. Onesimus.

H. { —16. Paul and Philemon.

We now proceed to G. and *G.*, which flank the four central members that have just been considered. To perceive the correspondence of G. and *G.*, it is only necessary to read them together. In each the Apostle sets forth that receiving Onesimus would be the same as receiving himself.

G. { Συ δε αυτον, τουτ' εστι τα εμα σπλαγχνα, προσλαβου.

G. { Ει ουν με εχεις κοινωνον, προσλαβου αυτον ὡς εμε.

G. { Thou therefore receive him, that is, mine own bowels.

G. { If thou count me therefore a partner, receive him as myself.

Here in G. we have Αυτον .... προσλαβου, "Receive him," and in *G.* Προσλαβου αυτον, "Receive him:" in G. Τουτ' εστι, τα εμα σπλαγχνα, "That is, mine own bowels," and in *G.* Ὡς εμε, "As myself." Thus *G.* corresponds to G.

Next come F. and *F.* The two ideas of wrong done to Philemon on the part of Onesimus, and amends afterwards made by St. Paul, appear in both these members: first in F.; Τον ποτε σοι αχρηστον, "Who in time past was to thee unprofitable," (here we have the wrong on the part of Onesimus,) Νυνι δε σοι και εμοι ευχρηστον, ὃν ανεπεμψα, "But now profitable to thee and to me, whom I have sent again," (here we have the amends afterwards made, by St. Paul's sending Onesimus back again:) then again in *F.*; Ει δε τι ηδικησε σε η οφειλει, "If he hath wronged thee or oweth thee ought," (here we have the wrong;) Τουτο εμοι ελλογει. Εγω Παυλος εγραψα τῃ εμῃ χειρι, εγω αποτισω, "Put that on mine account. I Paul have written it with mine own hand, I will repay it," (here we have the amends.) The Ηδικησε σε η οφειλει, "Hath wronged thee or oweth thee," in *F.*, answers to the Σοι αχρηστον, "To thee unprofitable," in F.: and the Αποτισω, "I will repay," at the end of *F.*, to the Ανεπεμψα, "I have sent again," at the end of F.; each conveying the idea of amends made for an injury done. Thus *F.* corresponds to F.

Let us proceed to E. and *E.* The Apostle appears in E. as the spiritual father of Onesimus, and in *E.* of Philemon. Περι του εμου τεκνου, ὃν εγεννησα εν τοις δεσμοις μου, Ονησιμον,—"For my son Onesimus, whom I have begotten in my bonds," (E.) Onesimus then was a convert of St. Paul's.—Ἱνα μη λεγω σοι, ὁτι και σεαυτον μοι προσοφειλεις, "Albeit I do not say to thee how thou owest to me even thine own self besides," (*E.*) Philemon then was also a convert of St. Paul's. Thus *E.* corresponds to E.

D. and *C.*, the two next members towards the end, are now to be viewed in correspondence with C. and D., the two next towards the beginning. Two things appear in C. and D., which are taken up in an inverted order in *D.* and *C.* These two things are authority and supplication. First of all we have authority in C., Διο πολλην εν Χριστῳ παῤῥησιαν εχων επιτασσειν σοι το ανηκον, "Wherefore, though I might be much bold in Christ to command thee that which is convenient." Then comes supplication in D., Δια την αγαπην μαλλον παρακαλω, κ. τ. λ. "Yet for love's sake I rather beseech thee," &c. Supplication is first resumed, after the intervening clauses, in *D.*, Ναι, αδελφε, εγω σου οναιμην εν Κυριῳ.

Αναπαυσον μου τα σπλαγχνα εν Χριστῳ, "Yea, brother, let me have joy of thee in the Lord. Refresh my bowels in the Lord:" and afterwards authority is again referred to in *C.*, by the mention of obedience. Πεποιθως τῃ ὑπακοῃ σου εγραψα σοι, ειδως, κ. τ. λ. "Having confidence in thy *obedience* I wrote unto thee, knowing," &c. The correspondence then of these four members, C. D. *D. C.*, may be exhibited in the following manner.

C. { 8. Authority.

D. { 9, 10—. Supplication.

(—10—19.)

D. { 20. Supplication.

C. { 21. Authority.

With regard to corresponding terms, we have Ὑπακοῃ σου in *C.* corresponding to Επιτασσειν σοι in C.—The latter in our Authorized Version is rendered "To enjoin thee," and the former, "Thy obedience." For "Enjoin" substitute "Command," and we shall come much nearer to the force of the Επιτασσειν (C.) and Ὑπακοη (*C.*,) the "Command" and "Obedience," of the original: "I might be bold to command thee," (C.;) "Having confidence in thy obedience," (*C.*)

I venture to suggest however, (though the reader will observe that the parallelism of C. and *C.* by no means depends upon the accuracy of this suggestion,) that not only Ὑπακοῃ σου in *C.* answers to Επιτασσειν σοι in C., but the whole of the clause, Πεποιθως τῃ ὑπακοῃ σου, in *C.*, to the whole of the clause, Πολλην παῤῥησιαν εχων επιτασσειν σοι, in C.: and this, so as to throw light upon the meaning of the latter clause, occurring in C.—Πολλην παῤῥησιαν εχων επιτασσειν σοι, rendered in our translation "Though I might be much bold to enjoin thee," is generally supposed to signify that the Apostle's enjoining or commanding Philemon to receive Onesimus would be no improper exercise of authority, would be no more than he had a right to do by virtue of his ministerial and apostolic character. But does it not mean rather, (in conformity with the Πεποιθως τῃ ὑπακοῃ σου, "Having confidence in thy obedience," of *C.*,) that he felt sure, if he thought fit to command, that his command would be obeyed? Πολλην εν Χριστῳ παῤῥησιαν εχων επιτασσειν σοι, "As a minister and apostle of Christ addressing a Christian convert whose piety I know," Πολλην παῤῥησιαν εχω, "I am confident, I have not the least doubt, that were I to command, my injunction would be immediately complied with." Πεποιθα τῃ ὑπακοῃ σου, "I have confidence in your obedience."—"Yet for love's sake, I choose rather to exhort than to command." This sense indeed may be given to the English translation without any farther alteration in it. "I might be much bold in Christ to command thee," (C.:) because "I have confidence in thy obedience, knowing that thou wilt also do more than I say," (*C.*)

Be it observed, the difference between the two interpretations is material. According to the received meaning, the words, "I might be much bold in Christ to command thee that which is convenient," imply that St. Paul by virtue of his apostolic character had a right to interfere with authority in the domestic arrangements of Philemon, and to say who should live with him as servant and who should not. According to the meaning which I would recommend from the other member, *C.*, the words by no means imply this: but that if St. Paul thought proper to assume a tone of authority in the business, he felt *confident*, he had *no doubt*, that Philemon would comply.

In D. and *D.* I find nothing that strictly deserves the title of verbal correspondence: yet the style of the Apostle's supplication in each of these members is equally observable and equally pathetic: and the request to "Refresh" him in Christ in *D.*, (Αναπαυσον μου τα σπλαγχνα εν Χριστῳ,) well accords with his description of himself as aged and a prisoner of Christ in D., (Τοιουτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησου Χριστου.) The parallelism, it will be observed, is favourable to Griesbach's emendation of Χριστου for Κυριου at the end of *D.*

Having now done with C. D. *D. C.*, we come to B. and *B.* Here I am first to show that B. is an "integral part," or that the whole of it goes together as one member of the Epistle, and then to point out the correspondence of B. and *B.*—B. is arranged by itself in No. 3.

No. 3.] B., the second member of No. 1., is arranged as an introverted parallelism of eight members in No. 3.

In f. we have the thankfulness, in g. the prayers of St. Paul, in h. the love, in i. the faith of Philemon. These four topics are then successively referred to, in an inverted order, in *i.*, *h.*, *g.*, *f.*—First, with reference to the faith of Philemon mentioned in i., we have the Lord Jesus, the object of his faith, in *i.* Then, with reference to the love of Philemon mentioned in h., we have the saints, the objects of his love, in *h.* Then, with reference to the prayers of St. Paul mentioned in g., we are told in what his prayers consisted in *g.*, (Οπως ἡ κοινωνια της πιστεως σου ενεργης γενηται,

κ. τ. λ., "That the communication of thy faith may become effectual," &c.) And lastly, with reference to the thankfulness of St. Paul in f., we have the cause of his thankfulness, what he was thankful for, in *f.*, (Χαραν, or Χαριν, γαρ εχομεν πολλην και παρακλησιν επι τη αγαπη σου, ὁτι, κ. τ. λ. "For we have great joy," or thankfulness, "and consolation in thy love, because," &c.) Griesbach reads Χαραν in preference to Χαριν at the beginning of *f.*, that is, "Joy" in preference to "Thankfulness:" but not without a mark signifying a considerable degree of uncertainty. Χαριν, "Thankfulness," is the reading supported by the parallelism: as at the beginning of f., the corresponding member, we have Ευχαριστω, "I thank." Some would retain Χαριν, and translate it "Joy." Χαρις is sometimes used in this sense, but not often. The parallelism will still stand good, but not be so marked as if, while we retain the received reading Χαρις, we render it according to its received meaning; that is, "Thankfulness," in correspondence with Ευχαριστω "I thank."—In fact, whatever reading or translation we adopt, there is evidently some degree of correspondence between the Ευχαριστω at the beginning of f. and the Χαραν εχομεν, or Χαριν εχομεν, at the beginning of *f.*

The Right Reverend and learned Author of "Sacred Literature," has pointed out the introverted parallelism of the four central members, h. i. *i.* *h.* (Sacred Literature, page 345, &c.) These four members, the reader will perceive, are in a manner parenthetical,* and if g. and *g.* be read together, the sense will be found to be continuous. Μνειαν σου ποιουμενος επι των προσευχων μου, (g.,) Ὁπως ἡ κοινωνια της πιστεως σου ενεργης γενηται, κ. τ. λ. (*g.*) "Making mention of thee in my prayers, (g.) That the communication of thy faith may become effectual," &c. (*g.*)

When such parallelisms are exhibited as that of h. i. *i.* *h.*, the four central members of No. 3,

h. { 5 Ακουων σου την αγαπην,
  i. { Και την πιστιν ἡν εχεις
  i. { Προς τον Κυριον Ιησουν,
h. { Και εις παντας τους ἁγιους,

h. { 5 Hearing of thy love,
  i. { And the faith which thou hast
  i. { Toward the Lord Jesus,
h. { And toward all saints,

an objection is sometimes made to them which while it professes to expose a fallacy, is itself fallacious. In exhibiting this parallelism, we allege that when the Apostle speaks of the love and faith of Philemon on the one hand, and of the Lord Jesus and all the saints on the other, the love has a particular reference to the saints, and the faith to the Lord Jesus: that consequently *h.* corresponds to h., and *i.* to i.: and that therefore h. i. *i.* *h.* is an introverted parallelism. On the other side it is alleged that this is mere *fancy:* that though Christ alone is the object of our faith, and not the saints, and therefore i. and *i.* may be regarded as parallel, yet the saints alone are not the object of our love, but Christ also, and therefore there is in fact no reason for representing h. and *h.* as particularly belonging to one another: that the apparent correspondence is merely *accidental:* that *h.* is not more connected with h. than *i.* is, and that consequently there is no introverted parallelism in the passage.

Now out of the words before us, I believe we shall be able to controvert this representation, however plausible it may appear. For let us carry on our eyes to the last two members in No. 3, *g.* and *f.* In the former of these we again encounter the faith of Philemon, Της πιστεως σου, "Thy faith," (*g.*;) and in the latter the love of Philemon, Τη αγαπη σου, "Thy love," (*f.*)—Here then, in this latter member, *f.*, we find the love of Philemon precisely in the connexion in which we place it to make a parallelism of h., i., *i.*, and *h.*; that is, in connexion with "The saints."—The connexion of Τη αγαπη σου, "Thy love," with "the saints" in *f.* is evident. Χαραν γαρ εχομεν πολλην και παρακλησιν επι τη αγαπη σου, ὁτι τα σπλαγχνα των ἁγιων αναπεπαυται δια σου, αδελφε. "For we have great joy and consolation in *thy love*, because the bowels of *the saints* are refreshed by thee, brother." Thus this latter passage, *f.*, supports us in our representation that *h.* has a particular reference to h., and our parallelism stands good.*

* See Appendix, II.

* Love is also coupled with the saints as its object, in a passage cited in Sacred Literature from Ephesians, i. 15.

"Having heard of your faith, in the Lord Jesus;
"And of your love, to all the saints."

Let me here be permitted to advert also to the contradiction of calling any thing *accidental* which is the dictation of the Holy Spirit. If, on an examination conducted with the respect due to the subject, we find that words and phrases so dictated fall into a particular order, and are delivered after a particular method, it is strange, in those at least who acknowledge the inspiration of the Bible, to impute this to chance. If in examining the work of any intelligent agent, we discover a certain order and method continually occurring, we may reasonably view this order and method as the result of design. As well might the fortuitous concourse of atoms form a world, as the fortuitous concourse of words produce that methodical arrangement of phrases, ideas, and topics, which we discover in the Scriptures on examining them according to the laws of parallelism. Let it never be forgotten that in delivering the Sacred Oracles, "Holy men of God," and St. Paul among the number, "spake as they were moved by the Holy Ghost."

The whole of the passage arranged in No. 3 forming an introverted parallelism of eight members, this passage, or B., is an integral part: and as such we may now return to it in its proper place, as the second member of No. 1.

No. 1.] Having shown that B. is an integral part of the Epistle, the next point to establish is the correspondence between B. and *B.* The principal link of connexion is, that B. relates to St. Paul's prayers for Philemon, and *B.* to Philemon's for St. Paul. We have other slighter tokens of correspondence: such as Χαρισθησομαι ὑμιν in *B.* reminding us of Ευχαριστω τῳ Θιῳ in B.; Χαρισθησομαι implying the being granted as a free gift from God, and Ευχαριστω τῳ Θιῳ being an expression of thankfulness to God for his free gifts. The injunction also to Philemon in *B.*, to prepare a lodging for St. Paul, Ετοιμαζε μοι ξενιαν, "Prepare me a lodging," corresponds with the general representation in B. of Philemon's kindness to the saints. And I would here suggest, that the correspondence of B. and *B.* helps to fix the meaning, if there be any doubt, of the expression in *B.*, Ετοιμαζε μοι ξενιαν, "Prepare me a lodging:" that is, not "Go out into the place, and seek a lodging for me;" but, (what is much more in accordance with Philemon's general character for kindness and love to the saints as set forth in B.,) "Prepare me a lodging in your own house," Ετοιμαζε μοι ΞENIAN, "Prepare me a hospitable reception." And be it observed the Apostle says in *B.*, ΑΜΑ δε και ετοιμαζε MOI ξενιαν, "But *withal* prepare *me also* a lodging:" which appears to have some reference to Philemon's general habits of hospitality, set forth at the end of B., as well as to his anticipated reception of Onesimus. This was the way of showing love to the saints in the early ages of the church. (Conf. 3 John, 6—8; 2 John, 10.)—The correspondence, however, of B. and *B.* lies chiefly between the prayers of St. Paul referring to Philemon in B.,

Επι των προσευχων μου,
In my prayers, (— 4,)

and the prayers of Philemon and those with him referring to St. Paul in *B.*,

Δια των προσευχων ὑμων,
Through your prayers.

Moreover, if we adopt Griesbach's emendation in *B.*, Ημιν for Υμιν, (verse 6,) there will be some degree of correspondence between the object of St. Paul's prayers referring to Philemon in B. and the object of Philemon's prayers referring to St. Paul in *B.*: the object of St. Paul's prayers being Οπως ἡ κοινωνια της πιστεως σου ενεργης γενηται, εν επιγνωσει παντος αγαθου του εν ΗΜΙΝ, "That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in *us*," (B.:) and the object of Philemon's prayers being that Paul should be set at liberty and allowed to go to him, Ελπιζω γαρ, ὁτι δια των προσευχων ὑμων χαρισθησομαι ὑμιν, "For I trust that through your prayers I shall be given unto you." (*B.*) It is evident I say that there is some correspondence between these two objects. If the prayers of Philemon were granted, and St. Paul was allowed to visit him at Colosse, (*B.*,) then, it might be hoped, would the prayers of St. Paul be granted: for then an opportunity would be given, to see and to "acknowledge every good thing" which was implanted by the grace and gift of Christ in St. Paul and his companions, (B.)*

Here indeed, as in the parallelism before us, we have faith coupled with our Lord as its object, as well as love with the saints. The whole of the passage referred to in "Sacred Literature," (page 345—350,) is well worth our attention, as accounting for the difference of arrangement in the two passages.

* According to Griesbach's reading, verse 6 will stand thus in English: "That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in us in Christ Jesus."

We now come to A. and *A.*, the first and last, or epistolary members of the parallelism. Each of these members I have divided into two; A. into a. and b., and *A.* into *a.* and *b.*: and this for the purpose of intimating, that *a.*, the first member of *A.*, corresponds to a. the first of A.; and *b.* the second of *A.* to b. the second of A., after the manner of an alternate parallelism, thus:

$$A.\begin{cases} a. \begin{cases} 1, 2. \end{cases} \\ b. \begin{cases} 3. \end{cases} \end{cases}$$

$$A.\begin{cases} a. \begin{cases} 23, 24. \end{cases} \\ b. \begin{cases} 25. \end{cases} \end{cases}$$

Here b. is a benediction toward the beginning of the Epistle in A., *b.* a corresponding benediction at the end of the Epistle in *A.* The two benedictions begin nearly in the same way. Χαρις ὑμιν, κ. τ. λ. "Grace to you," &c., (b.:) Ἡ χαρις, κ. τ. λ. "The grace," &c., (*b.*)—In the former instance it is grace "From God our Father, and the Lord Jesus Christ," (b.,)

Απο Θευ Πατρος ἡμων, και Κυριυ Ιησυ Χριστυ.

In the latter it is "The grace of our Lord Jesus Christ," (*b.*,)

Του Κυριυ ἡμων Ιησυ Χριστυ.

In the former instance it is "Grace *to you*," Χαρις ὑμιν, (b.) In the latter it is "Grace *with your spirit*," Χαρις ... μετα τυ πνευματος ὑμων, (*b.*)—So much for b. and *b.* We now proceed to a. and *a.*

The meaning I suppose to be: "That your faith may be effectually communicated to others, by means of your observing and acknowledging the good implanted by Christ in us: that you may first learn from our example, and so be qualified to teach others by your own." In the same way the Apostle says at the beginning of the First Epistle to the Thessalonians, Και ὑμεις μιμηται ἡμων εγενηθητε, ... ὡστε γενεσθαι ὑμας τυπυς, (i. 6, 7.) "Ye became imitators of us, so that ye became patterns to others."—In order that this might take place in the present instance, (B.,) it was necessary that St. Paul, in answer to the prayers of Philemon and those with Philemon, should be set at liberty and go to them, (*B.*)

In a. St. Paul calls himself the "Prisoner of Christ Jesus:"

Παυλος, δεσμιος Χριστυ Ιησυ.

In *a.* he calls Epaphras his "Fellow-prisoner," or his fellow captive, "in Christ Jesus:"

Επαφρας, ὁ συναιχμαλωτος μυ εν Χριστῳ Ιησυ.

In a. he gives Philemon the title of "Fellow-labourer."

Φιλημονι τῳ .... συνεργῳ (ἡμων.)

In *a.* he applies the same title to Marcus, Aristarchus, Demas, and Lucas.

Μαρκος, Αριστραχος, Δημας, Λυκας, οἱ συνεργοι μυ.

While in a. we have the two titles, Συνεργῳ and Συστρατιωτῃ, "Fellow-labourer" and Fellow-soldier," in *a.* we have the two titles, Συνεργοι and Συναιχμαλωτος, "Fellow-labourers" and "Fellow-prisoner." That is, we have "Fellow-labourer" in each: and "Fellow-prisoner" in one answering to "Fellow-soldier" in the other.—"Fellow captive" would perhaps be a better translation of Συναιχμαλωτος than "Fellow-prisoner:" for Συναιχμαλωτος is properly a military term, belonging to those who are taken in battle, and therefore answers particularly to Συστρατιωτῃ, our "Fellow-soldier," in a.—Paul and Archippus had fought together, (a.,) but Paul and Epaphras had been taken captives together, (*a.*,) in the battles of the Lord.

Moreover, there is a correspondence between the two lists of names. In a. the Apostle, superscribing his letter, sets forth at length the names of those to whom it is addressed; namely Philemon and the persons with him, Apphias, Archippus, and the church in his house: and in *a.* the Apostle, concluding his letter, sets forth at length the names of those with himself. In the former instance we have

Φιλημονι τῳ αγαπητῳ και συνεργῳ, Και Απφια τῃ αγαπητῃ, και Αρχιππῳ τῳ συστρατιωτῃ ἡμων, και τῃ κατ' οικον συ εκκλησια,

"To Philemon our dearly beloved and fellow-labourer, and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house," (a.;)

in the latter,

Επαφρας, ὁ συναιχμαλωτος μου εν Χριστῳ Ιησου, Μαρκος, Αριστα-
χος, Δημας, Λουκας, οἱ συνεργοι μου,

" Epaphras my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-labourers. (*a.*)

Thus in the one instance we have those with Philemon, and in the other those with St. Paul. Let it be observed, too, that in the former of these passages the conjunction Και, "And," is repeatedly employed; (ΚΑΙ Απφιᾳ, ΚΑΙ Αρχιππῳ, ΚΑΙ τῃ κατ' οικον σου εκκλησιᾳ, "*And* Apphias, *and* Archippus, *and* the church in thy house:") and in the latter uniformly omitted; (Επαφρας, Μαρκος, Αριστάρχος, Δημας, Λουκας, " Epaphras, Marcus, Aristarchus, Demas, Lucas.")

And lastly, the conclusion of *a.* corresponds to that of a. Τῃ κατ' και οικον σου εκκλησιᾳ, (a.;) Οἱ συνεργοι μου, (*a.*:)— "The church in thy house," (a.;) " My fellow-labourers," (*a.*:)— the one expression standing for the believers with Philemon, the other for the ministers with Paul.

Thus *a.* corresponds to a., as well as *b.* to b.: and therefore *A.* as a whole, to A. as a whole.

And thus in the Epistle to Philemon we have a very remarkable specimen of the introverted parallelism.

Its general character may be thus exhibited:

A. { 1—3. Epistolary.

B. { 4—7. Prayers of St. Paul for Philemon. — Philemon's hospitality.

C. { 8. Authority.

D. { 9, 10—. Supplication.

E. { —10. Onesimus a convert of St. Paul's.

F. { 11, 12—. Wrong done by Onesimus, amends made by St. Paul.

G. { —12. To receive Onesimus the same as receiving Paul.

H. { 13, 14. Paul, Philemon.

I. { 15. Onesimus.

I. { 16—. Onesimus.

H. { —16. Paul, Philemon.

G. { 17. To receive Onesimus the same as receiving Paul.

F. { 18, 19—. Wrong done by Onesimus, amends made by St. Paul.

E. { —19. Philemon a convert of St. Paul's.

D. { 20. Supplication.

C. { 21. Authority.

B. { 22. Philemon's hospitality. Prayers of Philemon for St. Paul.

A. { 23—25. Epistolary.

Here A. and *A.* are the Epistolary portions: B. and *B.* relate to the prayers of St. Paul for Philemon and the prayers of Philemon for St. Paul: in C. and *C.* we have the authority of St. Paul: in D. and *D.* his supplications: from E. we learn that Onesimus, and from *E.* that Philemon, was one of St. Paul's converts: in F. and *F.* we have both the wrong done to Philemon by Onesimus, and the amends made by St. Paul: in G. and *G.* St. Paul intimates that to receive Philemon would be the same as receiving himself: in H. and *H.* we have Paul and Philemon: and in I. and *I.* Onesimus.*

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* Since H. the eighth member relates to Paul and Philemon, and I., the ninth, to Onesimus, as I have shown under No. 2, it may be asked why these two members are exhibited separately in No. 1, and why they are not rather arranged together, as an integral part of the Epistle.

I., which relates to Onesimus, forms a couplet by itself.

p. { 15 Ταχα γαρ δια τυτο εχωρισθη προς ὡραν,

p. { Ινα αιωνιον αυτον απεχῃς.

p. { For perhaps he therefore departed for a season,

p. { That thou shouldest receive him (back again) for ever.

Here Ινα, "That," in *p.* answers to Δια τυτο, "Therefore," in p.; Αιωνιον, "For ever," in *p.* to Προς ὡραν, "For a season," in p.; and Ινα απεχῃς αυτον, "That thou shouldest *receive him back again*," in *p.*, to Εχωρισθη, "He departed," in p.—Thus I., forming a couplet by itself, is placed by itself as an integral part in the general arrangement of the Epistle, and H. is also left to stand by itself.

H. appears in No. 2 as an alternate parallelism of four members, c., *c.*, d., *d.*: which four members with e. and *e.*, the two members of I., make an alternate parallelism of six members, as there exhibited. Here, as we have already seen, we have the Ηθελησα of the third member, d., answering to the Εβυλαμην of the first member, c.; and the Το αγαθον συ of the fourth member, *d.*, answering to the Ινα ὑπερ συ μοι διακονῃ of the second member, *c.*: so that these four first members, of which H. is composed, namely, c. *c.*, d. *d.* are held together by distinct ties; and we have every reason for regarding H. as an integral passage, as well as I. which forms a couplet by itself.—In I. we have the two adjacent members, e. and *e.*, answering to one another. In H. we have not only that, but the correspondence of detached members: that is, of c. and d., the first and third, and of *c.* and *d.* the second and fourth.

CONCLUSION.

Some of the preceding arguments may be thought by the reader to have little force, and some of the observations to be irrelevant. If this be so I can but express a hope that after he has stripped away all that is unsatisfactory or inconclusive, the facts which remain will be found sufficient to establish that which I am endeavouring to prove: namely, that there does prevail in the Epistles brought forward as specimens, such a mode of general arrangement as I allege. Thus, if in the Second Epistle to the Thessalonians *c.* does not refer, as I suppose, to that particular class of unsettled characters who are signified in c., still the leading topic of c. is exhortation, and of *c.* also; and therefore the two passages correspond.—A similar remark will apply to the case of corresponding terms. In pointing out correspondences I may sometimes be thought fanciful. Take away all the instances then, where this is the case. Enough will still remain in which there is little or no room for difference of opinion. Nay, take away all the corresponding terms and verbal correspondences together. The correspondence of the members will still be proved by their general character, their position, and their leading topics.

Some again will say that more of the *results* of parallelism should have been given: more instances where parallelism illustrates the sense, fixes doubtful meanings, decides controverted points. Many such instances I am prepared to give. I apprehend however that in offering them in the first instance, I should be going off my ground. The first object is to establish the fact: to prove the prevalence in the Sacred Writings of this larger kind of parallelism, which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And lastly come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me. I will only mention one: an entirely new and independent series of testimonies upon that all-important subject, the proper Deity of our Lord and Saviour Jesus Christ; who with ineffable glory unites in his person the two-fold name, Son of God and Son of man. As often as we repeat the word parallelism, we toll the knell of infidelity. At the very sound of parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position.

I know there are persons who will be disposed to regard the sort of discussions which the present work contains as uninteresting and unprofitable. They want something that will excite devotional feeling; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. As far as this at least we are of one mind, that unless there be in the heart the feeling and the spirit of devotion, all that can be done in the way of enlightening our understandings may leave us in a state of spiritual death. Yet I apprehend that where there is the spirit of devotion, there it is of the first importance to inform the mind; otherwise we can only look for a zeal that is not according to knowledge: and not only this;

but that where there is not the spirit of devotion, there instruction upon points of fact and argument is often made the means of giving it. Devotion is the flame; knowledge, doctrine, and sound argument the materials by which it is fed. We must throw on these coarser-looking materials at due intervals; or the purer and more etherial flame will soon go out. You delight in your Bible. You find nothing so edifying as the reading of that Sacred Book. Give me leave to ask then, When your Bible is before you, do you always know what you are reading about? I venture to answer, No. You understand single verses and sentences: or can make out their meaning by the help of commentators. But of the general bearing and tendency of what you are reading, the topics which the Sacred Writer means to urge, the drift of the passage, in a word, what it is about, of this you are often ignorant. It is the object, then, of parallelism to show you this. Hitherto you have travelled on, like a man making his way through a thicket: arrested perhaps occasionally by a flower growing at your feet; but utterly ignorant of the general character of the country through which you are passing. But parallelism takes you up: first sets you on an eminence and gives you a bird's-eye view of all the adjacent country; and then carries you through it by an open path.

As it is the reader's duty not to shrink from these topics, then, because he conceives them dry and unprofitable, for in so doing he shrinks from that which is calculated to afford him essential aid in his biblical studies, and aid of that kind which he especially needs; so it is the writer's duty not to be deterred from the present investigation by any apprehensions of its unprofitableness which may arise in his own mind or be suggested to him by others. This investigation I know and am certain is of the first importance to all who read their Bibles, to the whole church of Christ. At the same time it may be thought dry, it may be thought laborious. But while we labour for the edifying of the church, we may hope that He who watereth the furrows of the earth, and sendeth rain into the vallies thereof, will not leave the soul unwatered that spends and is spent in his service. Nay, even in the desert, provided we are there upon his work, he will sometimes bring us to the green spot amidst the sand; where the palm trees spread their shade, and the wells pour forth their living streams.

But the fact is, that I am here speaking upon a false supposition: that is, upon a supposition that the close, literal study of the Word of God which parallelism requires, however profitable it may be in its results, is in itself dry and unedifying; which if I may judge from my own experience is certainly not the case. I have never before derived so much solid benefit and satisfaction from the Scriptures as I now derive. I have never before found them so profitable for doctrine, for reproof, for correction, for instruction in righteousness. We learn in the course of such studies to grapple with every text as Jacob grappled with the Angel: saying, I will not let thee go except thou bless me: unless I get something out of thee we do not part. We learn, not to cast away the fruits of the sacred vine, as formerly, after the first crush; but to continue crushing and pressing as long as we can make them yield a drop: and we often find the last drop the sweetest.

But while some may have wished to hear more of the results of parallelism, others may have wished on the contrary, to hear more of parallelism itself. Why, it may be said, are not more examples given? To this I answer, that the object of the present work is merely to bring the subject under discussion. I could produce many more examples. I have them by me. But if I give them with explanations the bulk of the work will be too much increased; if without, I shall not be understood. Much must not be left to the penetration and discernment of the reader in a work which professes to prove what it advances. This would be inconsistent. At present I have to establish a theory. Hereafter will be the time to expatiate among results. The design of bringing under discussion a subject which is really of great importance, must be my excuse for presuming to send copies of the present work not only to friends, but to individuals with whom I am not personally acquainted. Where this is deemed a liberty, I trust the present apology will be accepted. Where hints are communicated in return, they will be most thankfully received. At the same time it will be asked, and I have no objection to answer the question, how far I have carried my inquiries, what portion of the Bible I have examined, and how much of it I have reduced to parallelisms.

My answer is, I have not yet reduced any considerable portion of the Bible to the form of parallelisms, much less the whole of it. Yet to confess the truth, I hope some day to see it done. The work however is slow, and requires much time or many hands to complete it. It is often very difficult to discover an arrangement, which when discovered and properly exhibited, will be readily acknowledged to be the true one. I have however the whole of St. Paul's Epistles, except two, arranged entirely or in part. I have made considerable progress with the other Epistles: and some progress with other parts of the Scriptures. Though I have not yet carried a regular examination through the Bible, yet I have gone through the Old Testament as often as three or four times, and the New Testament as often as

five or six times, with a constant reference to the subject of parallelism. And I have seen enough to convince me that parallelism prevails throughout: and constitutes, in fact, the biblical rule and method of regular composition. In the case, more particularly, of a construction so elaborate as that of the introverted parallelism, if we met with only a single instance we should feel inclined to call it the fruit of design. But I meet with instances, and that on a cursory perusal, in every book and almost every chapter of the Bible. What can this be then but a prevailing rule of composition: especially if the closer I look, the more examples I find?*

It may be asked, perhaps, What are the advantages of parallelism? What end is gained my making parallelism the prevailing rule of composition in the Bible? The advantages I answer are various. As a general observation it may be premised, that one great object of the alternate parallelism seems to be order; one great object of the introverted, energy or emphasis. In the alternate parallelism, a., b., *a.*, *b.*, two subjects are proposed, a. and b.; which two subjects are taken up in the same order, and perhaps discussed and enlarged upon, in *a.* and *b.* Sometimes the number of subjects is not confined to two, and we have the form a., b., c., &c. *a.*, *b.*, *c.*, &c. Here again the various subjects, a., b., c., &c. are resumed, according to their precedence, in *a.*, *b.*, *c.*, &c.; and order is the great point gained as before.—But the effect, often, of the introverted parallelism is to give an emphasis and a prominence to some leading topic. This topic occupies the extreme members; the first and last, or most prominent and observable places; while others are disposed of in the centre. This is a subject which is ably illustrated in "Sacred Literature." One of the examples which are there given I shall quote. "In the customary form of Arabian salutation there is a beautiful epanodos. 'When the Arabs salute one another, it is generally in these terms, *Salâm aleikum, Peace be with you:* in speaking these words they lay the right hand on the heart. The answer is, *Aleikum essalâm, With you be peace.*' Niebuhr. PEACE begins the salutation: and it ends with PEACE." (Sacred Literature, page 74.) I would add, we meet with something very similar in the Book of Ruth, (ii. 4.) When Boaz came into the field from Bethlehem, he said to the reapers, עמכם . יהוה, Jehovah vobiscum. And they answered him, יברכך יהוה, Benedicat tibi Jehovah. Jehovah here begins the salutation: and it ends with Jehovah. The epanodos is preserved in the Septuagint. Και ειπε τοις θεριζουσι, Κυριος μεθ' ὑμων· και ειπον αυτῳ, Ευλογησαι σε Κυριος.— Thus the introverted form of parallelism has often the effect of giving prominence or emphasis to some leading word, idea, or topic. But I do not mean to say that this is always the case, or always the object in view.

If, instead of dividing parallelisms into alternate or continuous, and introverted, we choose to divide them into greater and smaller, according to the length of the passage which they include, we shall find that each of these kinds has its peculiar advantages.—In the case of the smaller parallelisms, where there is any thing doubtful in a member, it may often be determined by something in that which corresponds to it. Thus when the parallelisms of the Bible have been properly investigated, and their nature and extent have been ascertained with some degree of precision, they will be found of incalculable service in recovering * what is lost, in expelling what is superfluous,

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* The announcement which has appeared in one or two periodical publications of an Analysis of the Epistle to the Hebrews *in the press*, is incorrect.

* To mention only one instance, the very first emendation of the Hebrew text proposed by Dr. Kennicott, namely that in Genesis iv., (from which chapter some extracts have been already given in the Introduction,) is confirmed by parallelism.

The passage, with Dr. Kennicott's emendation, stands thus:

ויאמר קין אל-הבל אחיו } a.

נלכה השדה: } b.

ויהי בהיותם בשדה } *b.*

ויקם קין אל-הבל אחיו ויהרגהו: } *a.*

a. { And Cain said unto Abel his brother,

b. { Let us go into the field.

b. { And it came to pass, when they were in the field,

a. { That Cain rose up against Abel his brother, and slew him.

Genesis, iv. 8.

Here we have "Cain" and "Abel his brother," both in a. and *a.* —*b.* speaks of their being in the field or plain, in b. we have the proposition to go there. Thus *a.* corresponds with a., and *b.* with b.; and we have an introverted parallelism of four members.

in elucidating what is dark, in detecting what is hidden, in restoring what is perverted. If we are to have a new version of the Bible, it certainly ought not to be taken in hand till the subject of parallelism has been thoroughly sifted and settled. If it were determined to enter on such a work at once, it would become those who had the charge of it to make parallelism one of the first objects of their attention. Parallelism indeed, will not always restore a passage by itself. Yet it will very often be found of great use in helping us to decide where there is a question. On these subjects the reader may consult Lowth on Isaiah, Preliminary Dissertation, page xlviii—lii. (Glasgow Edition, 1822.)

With regard to the larger parallelisms, one of their great uses is that they enable us to discover the leading topics of the passage; and the other, that they show us at a glance its plan and general arrangement. It will be said, In B. the second member of your parallelism in the Second Epistle to the Thessalonians, you give us three leading topics; thanksgiving, prayer, and exhortation. Jesus Christ is mentioned under each of these heads. Is not he the leading topic? I answer, 1. He is not in every case the leading topic. He is rather the constant, the general, the standing, the pervading topic: that topic which is never lost sight of throughout the Epistles; but always kept before us, whatever topic besides is treated of. If we cast our eye over this Second Epistle to the Thessalonians as arranged in Part the Second, we shall see that the name of our Lord occurs once or oftener in every portion. The same remark applies to the First Epistle to the Thessalonians. May our blessed Lord hold the same place in our hearts, that he holds in the Epistles of St. Paul! In our thoughts and affections, as in the Apostle's writings, may he stand connected with every thing: that whatever we do, in word or deed, we may do all in the name of the Lord Jesus; and that Christ may not only be all, but in all.

But, 2. Our Lord is not only the pervading topic in St. Paul's Epistles, but often, in that particular sense in which I use the term, the leading topic also. In the Epistle to the Hebrews this is the case in a very remarkable degree.

And, 3. There is another answer to be given. The members of the larger parallelisms often admit of subdivision into smaller ones. The same passage is sometimes a member of a larger parallelism, and a smaller parallelism in itself.* In this its separate and independent character it consists perhaps of many members. And the one leading topic which distinguishes it as a member of the larger parallelism, may not prevent other topics from possessing a greater or less degree of prominence in its internal arrangement.

To conclude. Perhaps the best way of stating the principle of parallelism is this. So far as parallelism prevails in a book, every thing is *double*. Ideas are taken up twice over. The leading topic of a passage re-appears in another passage: with so much of variation, that there is no tautology; yet with so much of correspondence, that the mutual reference is unquestionable. Thus, whether the parallelism be a verse or two, or a whole epistle, it may always be reduced to the simple form of two passages parallel to one another. Take for instance the Second Epistle to the Thessalonians. This Epistle represented by its letters, stands thus:

A. {
B. { a.
b.
c.
B. { *a.*
b.
c.
A. {

Arrange these letters in two lines, and they stand thus:

A.—B. (a. b. c.)
B. (*a. b. c.*)—*A.*

Here we have two lines; of which two lines, every part of the first has something in the second corresponding to it. Thus the whole Epistle falls into two corresponding parts;

But according to the common reading this parallelism is lost.—b., the second member, is wanting: and in order to make a meaning without it, our translators have been constrained to render ויאמר קין in a., "And Cain *talked* with Abel his brother;" making יאמר absolute, though it is not so either in verse 6, 9, 13, or 15.

The parallelism, with the restored clause, is not so striking as some others, though of much the same character as those which have already been given from the beginning of the chapter. It is, however, worthy of observation that Dr. Buchanan, in looking over the beautiful Syriac manuscript discovered by him in India, found the clause in question; which, there can be little doubt, is the true reading. (See Horne's Introduction, Vol. II. page 193, 338.)

* This has been shown with regard to B., the second member of the Second Epistle of St. Peter.

(of which the first is A.—B. (a. b. c.), and the second, *B.* (*a. b. c.*)—*A.*:) and bears as much the character of a couplet, as the parallel couplets given in the Introduction, which consist of only a single verse or sentence.—The continuous parallelism, a., b., c., &c. *a.*, *b.*, *c.*, &c., whatever be its length, may be regarded after the same manner, as a couplet.

a., b., c., &c.
a., *b.*, *c.*, &c.

And thus whatever be the length or form of the parallelism, its principle is that of repetition: or rather that of resumption: for repetition seems to imply tautology. Tautology is a figure of rhetoric which some writers appear disposed to add to the list of those which they find in the Bible: but for my own part I doubt whether it is to be discovered there.

If then it be asked what degree of benefit we are to expect from the study of parallelism, I answer that in the infancy of the subject it is impossible to say. I acknowledge for my own part that I have formed hopes, which in the present stage of the inquiry it might be considered almost absurd to avow. To that however which is already in course of execution we may appeal with safety. A learned writer has asserted of one of the Epistles, that "it containeth three principal parts, dispersed up and down without any special distinction or order." Questionable and too bold assertion! He then proceeds to give an analysis of this Epistle, occupying two folio pages: following a method of his own, upon the assumption that the Sacred Writer followed no method whatever! Is it nothing then if we can give an analysis of this same Epistle, which shall exhibit a plan and a method that must evidently have existed in the Author's mind: and that analysis so short, as to be easily contained in less than half a page of a book like the present; but at the same time long enough to prove satisfactorily, that the Epistle is composed with the strictest regard to order, and the justest and clearest distinctions? Critical studies which lead to such results, will not lead us, as too often, to contempt of the Sacred Text, but to far stricter and juster views of its particular inspiration than are now commonly entertained or even tolerated. The necessity of knowing the original languages of Scripture will be more generally felt. Greek and Hebrew will be studied for the sake of parallelism: and the study of parallelism will be acknowledged the best study of the Bible.

Widford, near Ware:
Feb. 1824.

APPENDIX, I.

(LATENT CONNEXIONS.)

THERE is often a degree of latent connexion or arrangement in Scripture which is highly deserving our attention, though it does not entirely partake of the nature of parallelism. In "Sacred Literature," for instance, it is ably argued that a regular train of thonght pervades James iii. 1—12, though of a kind which is only to be discerned by very minute examination.—Some examples of latent connexion or arrangement I shall here proceed to offer.

> And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
>
> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
>
> And another also said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God.
>
> Luke ix. 57—62.

Here we have three cases. It may be thought they are so similar, that there is no occasion to discriminate between them. In fact, however, the characters of the three persons are as distinct as possible. The first is too forward, the second too backward, and the third undecided. If we bring together the words spoken by each of them to our Lord, this will be evident.

> Lord, I will follow thee whithersoever thou goest.
>
> Lord, suffer me first to go and bury my father.
>
> Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

By comparing these three speeches of the three persons, we shall see the difference of their characters at once. The first is all willingness; "Lord, I will follow thee whithersoever thou goest:" the second all unwillingness; "Lord, suffer me first to go and bury my father." In the former there is not a word of reluctance, in the latter not a word of obedience. In the third we have both. "Lord, I will follow thee." Here we have the willingness of the first. "But let me first go bid them farewell which are at home at my house." Here we have the unwillingness of the second. This person then wavers, or will and will not.

The passage viewed in this light affords an excellent subject for a sermon, upon three distinct classes of religious professors, the forward, the backward, and the undetermined. Quesnel distinguishes between the two former, observing that "Jesus-Christ rejette celuy qui le veut suivre, et attire celuy qui veut differer:" in reference to the first person's coming to our Lord of his own accord; while our Lord begins the conversation with the second, saying, "Follow me." But commentators do not appear in general to have sufficiently discriminated between the three cases.

> As he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
>
> And some fell on stony ground, where it had not much earth. And immediately it sprang up, because it had no depth of earth. But when the sun was up it was scorched. And because it had no root it withered away.
>
> And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.
>
> And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, &c.
>
> Mark, iv. 4—8.

The only distinction which we observe in this passage upon a cursory perusal is, that it describes four different cases. But on examination we shall discover a latent progression in the sense, corresponding with the progress of the corn from the grain to the full ear: namely, almost precisely that which is more explicitly marked out by our Saviour himself a few verses further on, (26—28;) the seed, the blade, the ear, and the full corn in the ear: (though there the thing signified by the parable is different.) First of all we have the seed falling by the way-side, and picked up at once before it grows at all. Then we have the seed falling on the stony ground, springing up, and soon withering away. This is the second stage, or that of the blade. Thirdly, in the case of the seed that fell among thorns, we have a farther progress, if not to the ear, yet I apprehend nearly so. St. Mark says, "The thorns grew up and choked it." St. Luke says, "The thorns sprung up *with it*, and choked it," Συμφυεισαι αι ακανθαι απεπνιξαν αυτο, (viii. 7:) which seems to imply that both grew together. Lastly, in the case of the seed that fell on good ground, we have the full corn in the ear. "Some fell on good ground, and did yield fruit that sprang up and increased, and brought forth," &c.

The only question appears to be concerning the third case. Our Saviour, referring to this third case in his explanation, says that the seed which falls among thorns "Recometh unfruitful:" or according to St. Luke's account, that it represents those who "Bring no fruit *to perfection*," Ου τελεσφορησι, (viii. 14.) This expression applies exactly to the case wherein there is a *show* of fruit, which fruit after all comes to nothing.

Supposing then that the order which I have suggested is here signified, that is, the seed, the blade, the green but unproductive ear, and lastly the ripe and perfect ear, we are not only to notice the internal arrangement of the passage itself, but also its external correspondence with another parable so soon after spoken by our Lord, already referred to.

The internal arrangement of the passage will be much the same, if we suppose the third case to be that of any other state of intermediate growth, between the blade and the perfect ear: but the external correspondence will not be so exact. The words of Whitby upon this parable, as quoted by Scott on Mark iv. 1—20, are: "Observe here also the gradation. The seed sown by the high-way comes not up at all. The seed sown upon stony ground comes up, but increaseth not. The seed sown among thorns increaseth, but bears no fruit. The seed sown on good ground, brings forth fruit to perfection." Among those to whom the gospel is preached, some fail in the seed, some in the blade, but some in the ear.

> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
>
> And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them, &c.
>
> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee, to keep thee. And in their hands, &c.
>
> Luke, iv. 3, 5, 6, 9—11.

I have not given the whole of the passage which records our Saviour's temptation, but only those portions of it which more particularly describe the three attempts of Satan. Beza as quoted by Scott says with reference to these three attempts, that our Lord is tempted by Satan,

"First to distrust God, then to covet riches and worldly good, and thirdly to vain confidence."—St. Matthew gives the temptations in a different order, making that the second, which here stands the last. And Diodati following this order, observes that the design of Satan was to draw Christ's human nature to sin, "Either of impatience and diffidency in his voluntary obedience; or of pride and presumption, without vocation or necessity; or of rebellion against God."—I will not say that there is any thing in these representations of Beza and Diodati but what is in some measure borne out by the text. Yet it appears to me that neither of them has defined with sufficient accuracy the course of temptation pursued by Satan. St. John perhaps will afford us a better clue.

This apostle gives us under three heads, a summary of the forms and modes of sin, as it exists in the human heart. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." (1 John ii. 16.) There is no kind of sin of which human nature is capable, that may not be ranged under one or more of these three heads; the lust of the flesh, the lust of the eyes, and the pride of life. Satan, knowing that human nature as it exists in the sons of Adam is assailable in each of these three points, and knowing also that our Lord had become man, seems to have presumed that our Lord's human nature might be successfully attacked after the same method. In his first attack he hopes to succeed by the lust of the flesh; "Command this stone that it may be made bread:" in his second by the lust of the eye; "The devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time:" in the third by the pride of life; first setting our Lord on high, and then challenging him to cast himself down; "If thou be the Son of God, cast thyself down from hence," &c.—In all these attempts Satan fails, because in assailing our Saviour he finds no inward ally as in assailing us. Our Lord was "*Full* of the Holy Ghost," as we are told at the beginning of this temptation, (Luke, iv. 1.:) and the prince of this world "Had *nothing* in him," as we are told at the beginning of another temptation, (John xiv. 30.)

It is observable that the temptation which the Second Adam overcame, is precisely that through which the first Adam fell. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat." Genesis iii. 6.

"Good for food." Here we have the *lust of the flesh.*

"Pleasant to the eyes." Here we have the *lust of the eyes.*

"A tree to be desired to make one wise." Here we have the *pride of life.*

The above I believe is the most correct view that can be taken of the course pursued by Satan in assailing our Lord.*

> Simon who is called Peter, and Andrew his brother:
>
> James the son of Zebedee, and John his brother:
>
> Philip and Bartholomew:
>
> Thomas and Matthew the publican:
>
> James the son of Alpheus, and Lebbeus, whose surname was Thaddeus:
>
> Simon the Canaanite, and Judas Iscariot, who also betrayed him.
>
> Matthew x. 2—4.

It is observable that St. Matthew in giving us the names of the twelve apostles, arranges them two and two, the conjunction "And" coupling them in pairs. St. Mark does not pursue the same method, but we learn from him the probable reason why it is adopted by St. Matthew. "And he called unto him the twelve, and began to send them forth *by two and two.*" Mark vi. 7. (See Scott on Matthew x. 1—4.)

St. Luke's arrangement differs so far from St. Matthew's, that it gives rise to a question upon one point of considerable interest: namely, who had Judas Iscariot for his companion. From St. Matthew it appears to have been Simon the Canaanite: from St. Luke, Judas the brother of James, (vi. 16.) It is not impossible that some alteration of arrangement took place, which may account for the discrepance: Simon being appointed to accompany Judas Iscariot in the first instance; and afterwards, so to speak, being relieved by Judas the brother of James. St. Matthew who was present at the first arrangement would speak, in his account, of what then took place. St. Luke who is supposed to have compiled his history from subsequent testimony, and who even if he was one of the seventy is not known to have been present when the twelve apostles were first sent

* See Lightfoot's Erubhin, Cap. L.

forth, would be more likely to describe the subsequent state of things. St. Luke's catalogue stands thus:

> Simon, whom he also named Peter, and Andrew his brother:
>
> James and John:
>
> Philip and Bartholomew:
>
> Matthew and Thomas:
>
> James the son of Alpheus, and Simon called Zelotes:
>
> Judas the brother of James, and Judas Iscariot which also was the traitor.
>
> Luke iv. 14—16.

Many copyists, not perhaps perceiving a reason for arranging the names of the Apostles in six distinct pairs, have attempted to introduce an "And" at the beginning of each of these lines except the first. "And" is retained at the beginning of the last line in our authorized version. But Griesbach resists all these innovations, which can have no other effect than that of marring the Apostle's arrangement, and his meaning also.

> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
>
> John i. 13.

Mason, at the beginning of the second chapter of his Treatise on Self-knowledge, (Part I.) observes that "Man is a complex being, τριμερης ὑποστασις, a tripartite person; or a compound creature, made up of three distinct parts, viz. the body, which is the earthly or mortal part of him; the soul, which is the animal or sensitive part; and the spirit or mind, which is the rational and immortal part." In a note he quotes the words of Antoninus, Σωμα, ψυχη, νους. Σωματος αισθησεις· ψυχης ὁρμαι· Νου δογματα. "Sensation belongs to the body, appetite to the soul, and reason to the mind."* In confirmation of this view he refers to Genesis ii. 7, and 1 Thessalonians v. 23. It appears to me that the three parts are marked down in distinct and regular gradation, by St. John in the above verse.

> Not of blood,
> Nor of the will of the flesh,
> Nor of the will of man.

That is, not of the body, nor of the animal soul, nor of the reasonable mind which distinguishes men from beasts. As if the Apostle would say, Nothing human can effect the new birth or regeneration of fallen man: "That which is born of the flesh is flesh:" "The first man is of the earth, earthly:" it must be the work of God.

> Then the whole multitude of the Gadarenes round about besought him to depart from them: for they were taken with great fear.
>
> And he went up into the ship, and returned back again.
>
> Now the man, out of whom the devils were departed, besought him that he might be with him:
>
> But Jesus sent him away, saying, Return to thine own house, &c.
>
> Luke viii. 37—39.

Here we have two requests, which ought to be considered in connexion with each other. The Gadarenes desired to have no more to do with Jesus, and besought him to depart. The man out of whom the devils were departed desired to continue from that time for ever with Jesus, and besought him that he might be with him.—The results of the two applications also, should be viewed together. The first is granted, the second refused.—An expectation of a different result might have been formed in each case. When the multitude desired our Lord to go, it might be thought he would have refused: but we see he went. When the restored person besought that he might be with him, it might be thought he would have consented: but on the contrary he sent him away. Thus the prayer of the believer is denied in wisdom, while that of the ungodly is granted in judgment.

It is of very great importance, in reading the Bible, that we should accustom ourselves thus to notice the mutual reference of passages, which appear to be contiguous merely, without being connected: and that in cases too, where there seems to be even less of parallelism than in the one now before us.

In the present instance, commentators observe upon the compliance in the former case, and also upon the refusal in the latter. But they do not sufficiently insist upon the mutual reference of the two passages. (See however Scott on Mark, v. 14—20, and Doddridge's Family Expositor, Sect. lxx. end of the Improvement.)

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* In an edition bearing date 1809, the above passage is very much garbled, and the note omitted: partly perhaps from some latent enmity in the mind of the editor to the Scriptural doctrine of the Trinity, which the author advocates at the conclusion of his note.

APPENDIX, II.

(COMMON REFERENCES.)

It often happens that a clause of a sentence has a common reference to two or more clauses in the same sentence. This is sometimes so obvious as scarcely to need pointing out. In the Burial Service, for instance, we have the words: "He cometh up, and is cut down, like a flower." That is, "He cometh up like a flower, and is cut down like a flower." To show this common reference, as I call it, the words might be arranged thus:

He cometh up,
And is cut down, } Like a flower.

Constructions of this kind I say, are sometimes so obvious, as to require no comment. But sometimes on the contrary, they have not been observed: and where this is the case, the true sense of the passage is partly or entirely lost. A comma is generally sufficient to restore it. Thus if the words above cited were printed, as I have seen them printed, in this way: "He cometh up, and is cut down like a flower," a comma after "Down" will be sufficient to remind us of the double reference of the words "Like a flower."—"He cometh up, and is cut down, like a flower."—I shall proceed to offer some instances from the Sacred Text, in which this common reference appears to have been neglected.

The first which I shall notice occurs in Romans vi. 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now according to this punctuation, it will appear that our being alive unto God is owing to Jesus Christ, but not our being dead unto sin. But the fact is, that St. Paul intends to impute the latter to Him, as well as the former.

Likewise reckon ye also yourselves
To be dead indeed unto sin, } Through Jesus Christ
But alive unto God, } our Lord.

The eighth verse of the chapter confirms this view. There the Apostle says, "Now if we be *dead* with Christ, we believe that we shall also *live* with him:" connecting our death unto sin with Christ, as well as our living unto God.—We find a farther confirmation in the Epistle to the Colossians: for there the Apostle not only says, "If ye then be *risen* with Christ," (iii. 1.;) but a little before, "If ye be *dead* with Christ." (ii. 20.)

According to this view, I insert a comma in the verse under consideration, before the last clause, "Through our Lord Jesus Christ." Never did a comma make a more important difference. The punctuation which I recommend will be found

in Jay's Family Prayers, page 248; but cannot be called the received one. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Griesbach makes one or two alterations in the original text, which, whether correct or not, do not affect the present question.

Let us proceed to other passages. Where there is nothing in particular to be observed, I shall content myself with first giving the passage as it usually stands, and then exhibiting it according to the view which I would recommend.

Received reading. Ἡμεις δε ουκ εσμεν ὑποστολης εις απωλειαν, αλλα πιστεως εις περιποιησιν, ψυχης. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews, x. 39.

Recommended. Ἡμεις δε ουκ εσμεν ὑποστολης εις απωλειαν, αλλα πιστεως εις περιποιησιν, ψυχης. "But we are not of them that draw back unto the perdition, but of them that believe to the saving, of the soul."

Ἡμεις δε ουκ εσμεν ὑποστολης εις απωλειαν, } Ψυχης.
Αλλα πιστεως εις περιποιησιν,

But we are not of them that draw back to the perdition, } Of the soul.
But of them that believe to the saving,

The reader will observe that Απωλειαν, "The perdition," is brought by this arrangement into connexion with Ψυχης, "Of the soul," as well as Περιποιησιν," "The saving," or "The gaining."

Received. Ἱνα λαβωμεν ελεον, και χαριν εὑρωμεν εις ευκαιρον βοηθειαν. "That we may obtain mercy, and find grace to help in time of need." Hebrews, iv. 16.

Recommended. Ἱνα λαβωμεν ελεον, και χαριν εὑρωμεν, εις ευκαιρον βοηθειαν. "That we may obtain mercy, and find grace, to help in time of need.

a. { Ἱνα λαβωμεν ελεον, } Εις ευκαιρον βοηθειαν.
a. { Και χαριν εὑρωμεν, }

That we may obtain mercy, } To help in time of need.
And find grace,

The parallelism of a. and *a.* should be here noticed. It is marred by the common punctuation.

Received. Διο προσλαμβανεσθε αλληλυς, καθως και ὁ Χριστος προσελαβετο ἡμας εις δοξαν Θευ. Romans, xv. 7.

According to this punctuation, which prevails in every copy of the Greek Testament that I have examined, our authorized version should stand thus: "Wherefore receive ye one another, as Christ also received us to the glory of God." But the meaning is, that as Christ received us to the glory of God, we ought to receive one another to the glory of God. I therefore recommend a comma after Ἡμας, "Us."

Διο προσλαμβανεσθε αλληλυς, καθως και ὁ Χριστος προσελαβετο ἡμας, εις δοξαν Θευ. This punctuation is found indeed in some copies of our authorized version. "Wherefore receive ye one another, as Christ also received us, to the glory of God."

Διο προσλαμβανεσθε αλληλυς, } Εις δοξαν Θευ.
Καθως και ὁ Χριστος προσελαβετο ἡμας,

Wherefore receive ye one another, } To the glory of
As Christ also received us, } God.

Two French versions mar the sense of this passage by not observing that the third clause refers to the first as well as to the second. The one is, "*C'est* pourquoi recevez-vous les uns les autres *avec bonté*, comme Christ nous a reçus pour la gloire de Dieu." The other, "C'est-pourquoi unissez-vous les uns aux autres pour vous soutenir mutuellement, comme Jesus-Christ vous a unis à lui pour la gloire de Dieu."

Received. Ὁ δε Θεος και τον Κυριον ηγειρε, και ἡμας εξεγερει δια της δυναμεως αὐτυ. "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Corinthians, vi. 14.

Recommended. Ὁ δε Θεος και τον Κυριον ηγειρε, και ἡμας εξεγερει, δια της δυναμεως αὐτυ. "And God hath both raised up the Lord, and will also raise up us, by his own power."

Ὁ δε Θεος και τον Κυριον ηγειρε, } Δια της δυναμεως αὐτυ.
Και ἡμας εξεγερει,

And God hath both raised up the Lord, } By his own
And will also raise up us, } power.

Received. Εις οικοδομην, και ουκ εις καθαιρεσιν υμων. "For edification, and not for your destruction." 2 Corinthians, x. 8.

Recommended. "For your edification, and not for your destruction." (See Macknight's Translation.) Or more closely, "For your building up, and not for your taking down."

Εις οικοδομην
Και ουκ εις καθαιρεσιν } Υμων.

The Spanish version which I have by me requires correction in this place. "Para edificacion, y no para vuestra destruccion." So also one of the French versions. "Pour l'édification, et non pour votre destruction." The pious Quesnel is correct. "Pour vôtre édification, et non pour vôtre destruction."*

Received. Ωστε ουκετι ει δουλος, αλλ' υιος· ει δε υιος, και κληρονομος Θεου δια Χριστου. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Galatians, iv. 7.

Recommended. Ωστε ουκετι ει δουλος αλλ' υιος, ει δε υιος και κληρονομος, Θεου δια Χριστου. "Wherefore thou art no more a servant but a son, and if a son then an heir, of God through Christ."

Ουκετι ει δουλος αλλ' υιος,
Ει δε υιος και κληρονομος, } Θεου δια Χριστου.

Thou art no more a servant but a son,
And if a son then an heir, } of God through Christ.

The next passage is from Luke, viii. 15. Οιτινες εν καρδια καλη και αγαθη, ακουσαντες τον λογον, κατεχουσι. "Which in an honest and good heart, having heard the word, keep it."

There is no need to alter the punctuation of this passage. But perhaps my mode of arrangement may throw some light upon its meaning.

Οιτινες εν καρδια καλη και αγαθη, { Ακουσαντες τον λογον, Κατεχουσι.

Which in an honest and good heart, { Having heard the word, Keep it.

That is, they hear the word in an honest and good heart, and they keep it in an honest and good heart. I do not wish however to press this example.

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* It is not impossible however that by "Edification," the Apostle means the edification of the incestuous person who had been cut off. In this case our authorized version will perhaps turn out to be right after all; as indeed it often does when supposed to be wrong.

The next passage is from Lamentations, iii. 26. In Poole's Annotations it stands thus: "It is good that a man should both hope, and quietly wait for the salvation of the Lord."

Recommended. "It is good that a man should both hope, and quietly wait, for the salvation of the Lord."

טוב ויחיל
ודומם } לתשועת יהוה:

It is good that a man should both hope,
And quietly wait, } for the salvation of the Lord.

That is, it is good not merely that a man should hope, speaking absolutely, but that he should hope for the salvation of the Lord, as well as quietly wait for the salvation of the Lord.

Received. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!" Psalm xxxi. 19.

Recommended. "Oh how great is thy goodness, which thou hast laid up for them that fear thee, thou hast wrought for them that trust in thee, before the sons of men!"

מה רב טובך אשר { צפנת ליראיך / פעלת לחוסים בך } נגד בני אדם:

Oh how great is thy goodness, which { Thou hast laid up for them that fear thee, / Thou hast wrought for them that trust in thee, } Before the sons of men!

The reader may compare Psalm cvii. 8, 15, &c. where the meaning of the Psalmist seems to be "His goodness to the children of men," as well as "His wonderful works to the children of men."

Received. Εις το στηριξαι υμας, και παρακαλεσαι υμας περι της πιστεως υμων. "To establish you, and to comfort you concerning your faith." 1 Thessalonians, iii. —2.

Recommended. Εις το στηριξαι υμας, και παρακαλεσαι υμας, περι της πιστεως υμων. "To establish you, and to comfort you, concerning your faith." That is, To establish you concerning your faith, as well as to comfort you concerning your faith.

Εις το στηριξαι υμας,
Και παρακαλεσαι υμας, } Περι της πιστεως υμων.

To establish you,
And to comfort you, } Concerning your faith.

Received. Καταργησαντος μεν τον θανατον, φωτισαντος δε ζωην και αφθαρσιαν δια τυ ευαγγελιυ. "Who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy, i. —10.

Recommended. Καταργησαντος μεν τον θανατον, φωτισαντος δε ζωην και αφθαρσιαν, δια τυ ευαγγελιυ. "Who hath abolished death, and hath brought life and immortality to light, through the gospel." That is, Christ has not only brought life and immortality to light through the gospel, which is all that the received punctuation would lead us to infer, but he has also abolished death through the gospel. The Μεν and Δε confirm this view of the passage.

Καταργησαντος μεν τον θανατον,
Φωτισαντος δε ζωην και αφθαρσιαν, } Δια τυ ευαγγελιυ.

Who hath abolished death,
And hath brought life and immortality to light, } Through the gospel.

Received. Ἑως ου ἡμερα διαυγηση, και φωσφορος ανατειλη εν ταις καρδιαις ὑμων. "Until the day dawn, and the day-star arise in your hearts." 2 Peter, i. 19.

Recommended. Ἑως ὑ ἡμερα διαυγηση, και φωσφορος ανατειλη, εν ταις καρδιαις ὑμων. "Until the day dawn, and the day-star arise, in your hearts."

Ἑως ου ἡμερα διαυγηση,
Και φωσφορος ανατειλη, } Εν ταις καρδιαις ὑμων.

Until the day dawn,
And the day-star arise, } In your hearts.

Received. "With power and great glory."
Matthew, xxiv. —30.

Recommended. "With great power and glory." That is, with great power and with great glory.

Μετα δυναμεως
Και δοξης } Πολλης.

So the Spanish version before referred to. "Con grande poder y gloria." One of the French versions has, "Avec une *grande* puissance et une grande gloire." Quesnel has, "Avec une grande puissance, et une grande majesté." An Italian version has, "Con potenza, e gran gloria."

Received. "Whether by word, or our epistle."
2 Thessalonians, ii. --15.

Recommended. "Whether by our word or by our epistle." (See Macknight's Translation.)

Ειτε δια λογυ
Ειτε δι' επιστολης } Ἡμων.

Quesnel has "Soit par nos paroles, soit par nôtre lettre."

Received. Ὡσπερ ἡ εκκλησια ὑποτασσεται τῳ Χριστῳ, ουτω και αἱ γυναικες τοις ιδιοις ανδρασιν εν παντι. "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." Ephesians, v. 24.

Recommended. Ὡσπερ ἡ εκκλησια ὑποτασσεται τῳ Χριστῳ, ουτω και αἱ γυναικες τοις ιδιοις ανδρασιν, εν παντι. "As the church is subject unto Christ, so let the wives be to their own husbands, in every thing.

Ὡσπερ ἡ εκκλησια ὑποτασσεται τῳ Χριστῳ,
Ουτω και αἱ γυναικες τοις ιδιοις ανδρασιν, } Εν παντι.

As the church is subject unto Christ,
So let the wives be to their own husbands, } In every thing.

That is, as the church in every thing, so the wives in every thing.

Received. "When he is drawn away of his own lust, and enticed." James, i. 14.

Recommended. "When he is drawn away, and enticed, of his own lust."

Ὑπο της ιδιας επιθυμιας { Εξελκομενος / Και δελεαζομενος.

When he is drawn away,
And enticed, } Of his own lust.

"Quand il est attiré et amorcé par sa propre convoitise."

Received. "Thou art not a doer of the law, but a judge."
James, iv. —11.

Recommended. Thou art not a doer, but a judge, of the law. "Tu n'es point observateur de la loi, mais *tu t'en rends* le juge." "Vous n'en êtes point observateur, mais vous vous en rendez le juge."

Received. "With the blood of the saints, and with the blood of the martyrs of Jesus." Revelations, xvii. 6.

Recommended. "With the blood of the saints, and with the blood of the martyrs, of Jesus." That is, the saints of Jesus, and the martyrs of Jesus.

Εκ τυ αἱματος των ἁγιων,
Και εκ τυ αἱματος των μαρτυρων, } Ιησυ.

Again. When St. Paul says, Παρεδωκα γαρ ὑμιν εν πρωτοις ὁ και παρελαβον, "For I delivered unto you first of all that which I also received," (1 Corinthians, xv. 3,) may not his meaning be, Παρεδωκα γαρ ὑμιν εν πρωτοις, ὁ και εν πρωτοις παρελαβον, "For I delivered unto you first of all, that which I also received first of all:" Εν πρωτοις, "First of all," having a common reference to each of the two clauses? (See Macknight's Translation.) The French version seems to regard the Και, "Also," as having this force. "Or je vous ai enseigné, avant toutes choses, ce que j'avois AUSSI reçu."

Παρεδωκα γαρ ὑμιν
Ὁ και παρελαβον } Εν πρωτοις.

Received. Και γαρ ει εσταυρωθη εξ ασθενειας, αλλα ζη εκ δυναμεως Θευ. 2 Corinthians, xiii. 4—.

Recommended. Και γαρ ει εσταυρωθη εξ ασθενειας, αλλα ζη εκ δυναμεως, Θευ.

Και γαρ ει εσταυρωθη εξ ασθενειας,
Αλλα ζη εκ δυναμεως, } Θευ.

I do not wish to press this instance, and content myself with giving it in the original. St. Paul himself however supports us by saying in another place Το ασθενες τυ Θευ, (1 Corinthians, i. 25.) coupling Το ασθενες with Τυ Θευ. And there, as here, he is speaking with a particular reference to the cross of Christ. Quesnel has, "Car encore qu'il ait été crucifié selon la foiblesse *de la chair*, il vit neanmoins maintenant par la vertu de Dieu." The other French version is similar. Perhaps the reader will prefer this translation. It requires however an insertion, while the view of the passage here offered requires nothing but what is already in the text.

Received. "To love the Lord your God, and to serve him with all your heart, and with all your soul."
Deuteronomy, xi. —13.

Recommended. To love the Lord your God, and to serve him, with all your heart, and with all your soul.

To love the Lord your God, } With all your heart, and
And to serve him, } with all your soul.

That is, not only to serve the Lord your God with all your heart and with all your soul: but also to love him with all your heart and with all your soul.

Received. "For that they hated knowledge, and did not choose the fear of the Lord." Proverbs, i. 29.

Recommended. "For that they hated the knowledge, and did not choose the fear, of the Lord."

For that they hated the knowledge,
And did not choose the fear, } Of the Lord.

The Hebrew bears us out in this view of the passage, as far as relates to our connecting "Knowledge" as well as "Fear," with the last clause: but does not admit of the arrangement here given, on account of the order of the words.

Received. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Hebrews, iv. 13.

Recommended. "Neither is there any creature that is not manifest in his sight, but all things are naked and open unto his eyes, with whom we have to do."

Και ουκ εστι κτισις αφανης ενωπιον αυτυ,
Παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις αυτυ, } Προς ὁν ἡμιν ὁ λογος.

Neither is there any creature that is not manifest in his sight,
But all things are naked and open unto his eyes, } With whom we have to do.

I apprehend Macknight's observation on this passage is perfectly correct, namely that in the phrase Ενωπιον αυτυ, "Αυτυ, *his*, is put, not for any person mentioned before in this discourse, but for *him to whom*, in the end of the verse, it is said, *we must give an account;* namely to Christ."

Concerning the much agitated passage, Hebrews iv. 12, 13, of which the verse before us forms a part, it now seems

to be pretty generally agreed by critics, that the former verse refers chiefly to the written word, and the latter, which is now before us, to the Eternal Word, the Son of God. Now if we make the phrase Ενωπιον αυτου, "In his sight," refer to verse 12 which precedes it, we appear to give a personality to the word there spoken of; and the difficulties in which the interpretation of the passage is involved are not removed. But if we agree with Dr. Macknight in making Ενωπιον αυτου, "In his sight," refer to him with whom we have to do, there is an end to all difficulty at once; we see clearly how much refers to the written word, and how much to the Eternal Word: namely, verse 12 to the written word, and verse 13 to the Eternal Word.

Let us now proceed to a passage in Romans, xv. 4. Ἱνα δια της ὑπομονης και της παρακλησεως των γραφων, την ελπιδα εχωμεν. "That we through patience and comfort of the Scriptures might have hope." This passage I would exhibit thus:

a. { Ἱνα δια της ὑπομενης
a. { Και της παρακλησεως } Των γραφων, την ελπιδα εχωμεν.

That we through the patience } of the Scriptures,
And the comfort } might have hope.

My object in this arrangement is to connect Της ὑπομενης, "The patience," as well as Της παρακλησεως, "The comfort," with Των γραφων, "Of the Scriptures." This connection indeed is not lost in our authorized version. But in the collect for the second Sunday in Advent, as it stands in the prayer-book which lies on my table, I think it is. "That by patience, and comfort of thy holy word, we may embrace," &c. Nor have all the commentators preserved the connexion. Burkitt however points it out very distinctly. Should any one doubt its reality, he has only to carry on his eye to the next verse, where he will find "Patience" and "Comfort" going together. Ὁ δε Θεος της ὑπομενης και της παρακλησεως, &c. "Now the God of patience and comfort," &c.—Griesbach reads Και δια της παρακλησεως, for Και της παρακλησεως in *a*., with a mark denoting uncertainty before Δια.

These various instances I have given together, not because I conceive my own view of every one of them to be original, but because they all appear to possess the same feature; that of one word or clause having a common reference to two others.*—The full force of a well, but known passage in a profane writer appears to be often lost from a neglect of the same circumstance.

Virtus est vitium fugere, et sapientia prima
Stultitiâ caruisse.

This would be construed, probably, nine times out of ten, "It is virtue to flee from vice, and the beginning of wisdom to be devoid of folly." But I would say Virtus prima, as well as Sapientia prima. The two propositions will then have a degree of parallelism, or of similarity, which was undoubtedly in the writer's mind.

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* Perhaps a common reference will give the true sense of that most difficult passage, Psalm xvi. 2, 3.

ליהוה
אדני אתה טובתי בל-עליך : a.
אמרת
לקדושים אשר-בארץ המה ואדירי
כל חפצי-בם : a.

The ל prefixed to קדשים is carried on to אדירי by the force of the copulative ו, as Bishop Horsley observes upon the passage.—a. is what is said to Jehovah; *a*., what is said of the saints, &c.

If we join אדני with יהוה, the general character of the passage will continue the same: I mean, as far as the common reference of אמרת is concerned. Neither will it be affected by our reading אמרתי for אמרת.—If we omit the ו before אדירי, which seems to have been absent in the copies used by the LXX., the following is the arrangement which I should prefer.

ליהוה אדני
אתה טובתי : בל-עליך : a.
אמרתי
לקדושים אשר-בארץ
המה אדירי : כל חפצי-בם : *a*.

On the subject of common references the reader may consult Bishop Horsley on Psalm ii. 4, and Psalm v. 3. "Nothing is more frequent in the Psalms," he observes, "than that two verbs should have a common casual noun." See also the Bishop's note on Psalm ix. 18., and on xii. 3. The reader may also refer to Psalm x. 1., and xiii. 4. In no part of the Bible, perhaps, do common references occur more frequently than in the Psalms.

It is the first step in virtue to flee from vice,
And the first step in wisdom to be devoid of folly.

Moreover, this gives a meaning and a point to the passage, which it would otherwise want.

The above are instances of a word or clause having a common reference to two others. It is observable in most of them, that the two clauses to which the third clause has a common reference, are in a greater or less degree parallel.

Sometimes there is a common reference of one clause to *three*. And here, generally, the parallelism of the three is equally observable. In the well known benediction, for instance, at the end of the Second Epistle to the Corinthians, (in which it seems to be the Apostle's design to paraphrase and expound that in Numbers, vi. 24—26,) the common reference of the final clause to each of the three which precede it, is plain enough: and the three are parallel.

Η χαρις τυ Κυριυ Ιησυ Χριστυ,
Και ἡ αγαπη τυ Θευ,
Και ἡ κοινωνια τυ Αγιυ Πνευματος,
} Μετα παντων ὑμων.

The grace of the Lord Jesus Christ,
And the love of God,
And the communion of the Holy Ghost,
} Be with you all.

One or two other instances I shall now proceed to give, in which the common reference of one clause to three is not so evident, yet I conceive equally intentional.

The first passage which I shall offer appears to resemble the above, in distinctly marking the three Persons in the Blessed and Undivided Trinity. It is from the other Epistle to the Corinthians.

Received. Διαιρεσεις δε χαρισματων εισι, το δε αυτο Πνευμα· Και διαιρεσεις διακονιων εισι, και ὁ αυτος Κυριος· Και διαιρεσεις ενεργηματων εισιν, ὁ δε αυτος εστι Θεος, ὁ ενεργων τα παντα εν πασιν. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Corinthians, xii. 4—6.

Recommended. Διαιρεσεις δε χαρισματων εισι, το δε αυτο Πνευμα, και διαιρεσεις διακονιων εισι, και ὁ αυτος Κυριος, και διαιρεσεις ενεργηματων εισιν, ὁ δε αυτος Θεος, ὁ ενεργων τα παντα εν πασιν. "Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but the same God; which worketh all in all."

Διαιρεσεις δε χαρισματων εισι, το δε αυτο Πνευμα,
Και διαιρεσεις διακονιων εισι, και ὁ αυτος Κυριος,
Και διαιρεσεις ενεργηματων εισιν, ὁ δε αυτος* Θεος,
} Ὁ ενεργων τα παντα εν πασιν.

Now there are diversities of gifts, but the same Spirit;
And there are diversities of administrations, but the same Lord;
And there are diversities of operations, but the same God;
} Which worketh all in all.

If we carry on our eyes to the eleventh verse, we find the following words: Παντα δε ταυτα ΕΝΕΡΓΕΙ το ἑν και το αυτο ΠΝΕΥΜΑ, "But all these *worketh* that one and the self-same *Spirit*." As Πνευμα, "Spirit," occurs in the first of the three lines in the above arrangement, we see in the passage just quoted, which connects Ενεργει with Πνευμα, a strong reason for not limiting the reference of the clause, Ὁ ενεργων τα παντα εν πασιν, "Which worketh all in all," to the third line.

Received. Αγιασθητω το ονομα συ· ελθετω ἡ βασιλεια συ· γενηθητω το θελημα συ, ὡς εν ουρανῳ και επι της γης. "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew, vi. 9, 10.

Recommended. Αγιασθητω το ονομα συ, ελθετω ἡ βασιλεια συ, γενηθητω το θελημα συ, ὡς εν ὑρανῳ και επι της γης. "Hallowed be thy name, thy kingdom come, thy will be done, in earth as in heaven."

Αγιασθητω το ονομα συ,†
Ελθετω ἡ βασιλεια συ,
Γενηθητω το θελημα συ,
} Ὡς εν ὑρανῳ και επι της γης.

Hallowed be thy name,
Thy kingdom come,
Thy will be done,
} In earth as in heaven.

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* Εστι is here omitted by Griesbach, who gives very numerous authorities. The parallelism of the three lines confirms his decision.

† See Sacred Literature, page 435, where a comma is placed at the end of each of these three lines.

It is impossible to exhibit this arrangement to the best advantage in English, even by taking greater liberties with the authorized version than I have thought necessary. The meaning is, not merely Let thy will be done in earth as in heaven: but also, Let thy name be hallowed, and let thy kingdom come, in earth as in heaven.

I have now a few remarks to offer on a passage in Revelations, i. 9. Εγω Ιωαννης, ὁ και αδελφος ὑμων, και συγκοινωνος εν τη θλιψει και εν τη βασιλειᾳ και ὑπομενῃ Ιησυ Χριστυ, κ. τ. λ. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," &c.

I would say not "Your brother," absolutely, as the comma seems to imply, but "Your brother in tribulation," as well as "Your companion in tribulation."

Εγω Ιωαννης, { Ὁ και αδελφος ὑμων / Και συγκοινωνος } Εν τη θλιψει, κ. τ. λ.

I John, { Who also am your brother / And companion } in tribulation, &c.

But here our version goes on to say: "In tribulation, and in the kingdom and patience of Jesus Christ."—But surely the Apostle does not mean "In tribulation" absolutely, but "In the tribulation of Jesus Christ," as well as "In the kingdom and patience of Jesus Christ." This part of the passage then may be thus exhibited.

Εν τη θλιψει, / Και εν τη βασιλειᾳ και ὑπομενῃ, } Ιησυ Χριστυ.

In the tribulation, / And in the kingdom and patience, } Of Jesus Christ.

Griesbach however, on ample authority, strikes out the Εν τη, "In the," before Βασιλειᾳ, "Kingdom." According to his reading then the whole passage will stand thus, (if we also agree with him to strike out the Και before Αδελφος:)

Εγω Ιωαννης, { Ὁ αδελφος ὑμων / Και συγκοινωνος } { Εν τη θλιψει / Και βασιλειᾳ / Και ὑπομενῃ } Ιησυ Χριστυ.

I John, { Your brother / And companion } { In the tribulation / And kingdom / And patience } Of Jesus Christ.

This arrangement may be thought fanciful. But I would observe, first, that the sense is partly lost in the usual mode of giving the passage; and secondly, that this mode of exhibition restores what is lost; that is, shows the reference of the clause Εν τη θλιψει, κ. τ. λ., "In the tribulation," &c., to Αδελφος, "Brother," as well as to Συγκοινωνος, "Companion;" and also shows the common reference of the words Ιησυ Χριστυ, "Of Jesus Christ," to each of the three clauses immediately preceding them.

Received. Παντοτε χαιρετε. Αδιαλειπτως προσευχεσθε. Εν παντι ευχαριστειτε· τυτο γαρ θελημα Θευ εν Χριστῳ Ιησυ εις ὑμας. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians, v. 16—18.

Recommended. Παντοτε χαιρετε· αδιαλειπτως προσευχεσθε· εν παντι ευχαριστειτε. Τουτο γαρ θελημα Θευ εν Χριστῳ Ιησυ εις ὑμας. "Rejoice evermore: pray without ceasing: in every thing give thanks. For this is the will of God in Christ Jesus concerning you."

Παντοτε χαιρετε· / Αδιαλειπτως προσευχεσθε· / Εν παντι ευχαριστειτε. } Τυτο γαρ θελημα Θευ εν Χριστῳ Ιησυ εις ὑμας.

Rejoice evermore: / Pray without ceasing: / In every thing give thanks. } For this is the will of God in Christ Jesus concerning you.

That is, It is the will of God in Christ Jesus concerning you, not only that you should in every thing give thanks, which the passage is usually taken to signify; but also that you should rejoice evermore, and pray without ceasing.

Received. Ὑπο Ιυδαιων πεντακις τεσσερακοντα παρα μιαν ελαβον. Τρις ἐῤῥαβδισθην, ἁπαξ ελιθασθην. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned." 2 Corinthians, xi. 24, 25.

Recommended. Ὑπο Ιυδαιων πεντακις τεσσερακοντα παρα μιαν ελαβον, τρις ἐῤῥαβδισθην, ἁπαξ ελιθασθην. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned."

Ὑπο Ιυδαιων { Πεντακις τεσσερακοντα παρα μιαν ελαβον, / Τρις ἐῤῥαβδισθην, / Ἁπαξ ελιθασθην.

Of the Jews { Five times received I forty stripes save one,
Thrice was I beaten with rods,
Once was I stoned.

I offer this arrangement with some degree of hesitation. The question is, whether St. Paul means to say that it was of the Jews that he was thrice beaten with rods. Clark says expressly, "This was by the Gentiles." We have one account of St. Paul's being beaten, Acts, xvi. 22, 23; where the word used is Ραβδιζειν, answering to Εῤῥαβδισθην here. And the persons who inflicted the punishment on that occasion certainly appear to have been the Gentile inhabitants of Philippi.—At any rate the Jews were concerned in the stoning of Paul. See Acts, xiv. 19.—One circumstance should be mentioned, as tending to establish the common reference of Υπο Ιουδαιων, "Of the Jews," to each of the other three clauses: namely that laying on forty stripes save one, beating with a rod or stick, and stoning with stones, were all punishments used among the Jews. See Deuteronomy, xxv. 3. Exodus, xxi. 20. Matthew, xxvi. 67: (marginal reading; Scott in loco; Micah, v. 1.) Numbers, xv. 35, 36. —St. Paul may have been beaten with rods on other occasions by Gentiles, yet the whole of the above passage may refer to what he suffered from the Jews.

Received. Εν παση δυναμει, και σημειοις, και τερασι ψευδους. "With all power and signs and lying wonders."
2 Thessalonians, ii. 9.

Recommended.

Εν παση { Δυναμει
Και σημειοις
Και τερασι } Ψευδους.

That is, "With all lying power and signs and wonders:" the power and the signs, as well as the wonders, being those of falsehood or deception. Παση also I conceive to have a common reference, if the grammarians will allow me to say so.

Griesbach, it seems, intimates the common reference of Ψευδους, by omitting the comma after Δυναμει and Σημειοις.*

* Bishop Horsley points out the common reference of the word תורעני to three clauses, in Psalm xvi. 11.

תורעני { ארח חיים
שבע שמחות את-פניך
נעמות בימינך נצח:

We will now turn to another passage, the full force of which perhaps is not always understood. Πασα γραφη, θεοπνευστος, και ωφελιμος προς διδασκαλιαν, προς ελεγχον, προς επανορθωσιν, προς παιδειαν την εν δικαιοσυνη. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy, iii. 16.

Let us first consider the beginning of this passage. "All scripture is given by inspiration of God, and is profitable." That is, "All scripture is given by inspiration of God, and all scripture is profitable."

Πασα γραφη { Θεοπνευστος,
Και ωφελιμος.

All scripture { Is given by inspiration of God,
And is profitable.

The latter proposition, that ALL Scripture is profitable, is a very important one: especially in the present day, when far other sentiments prevail, even in quarters where we should least expect it. It is not lost sight of by Scott in his notes on the passage; but Burkitt appears not to observe it. He reminds us that "Every part of Scripture is divinely inspired," which is the former proposition: but not that *every* part is profitable. This latter proposition agrees with what is written in the Old Testament: namely, that "By EVERY word that proceedeth out of the mouth of the the Lord doth man live." Deuteronomy, viii. 3. (See also Matthew, iv. 4. Luke, iv. 4.)

But this latter proposition, that ALL Scripture is profitable, becomes even more important if we follow it out into its details. We then learn, that ALL Scripture is profitable for doctrine, that ALL Scripture is profitable for reproof, ALL for correction, and ALL for instruction in righteousness.

Πασα γραφη { Θεοπνευστος,
Και ωφελιμος { Προς διδασκαλιαν,
Προς ελεγχον,
Προς επανορθωσιν,
Προς παιδειαν την εν δικαιοσυνη.

The three last words of the first clause, Την εν δικαιοσυνη, appear to me also to have a common reference. Grammar seems to stand in the way. But supposing St. Paul to have intended this common reference, it is hard to say what more correct mode of expressing himself he could have taken.

Πασα γραφη { Θεοπνευστος, / Και ωφελιμος { Προς διδασκαλιαν, / Προς ελεγχον, / Προς επανορθωσιν, / Προς παιδειαν, } Την εν δικαιοσυνη. }

All Scripture { Is given by inspiration of God, / And is profitable { For doctrine / For reproof / For correction / For instruction } In righteousness. }

That is, for doctrine in righteousness, for reproof in righteousness, for correction in righteousness, for instruction in righteousness. Here there is a common reference to *four* clauses.

In the following example, we have a common reference of one clause to *five*. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Corinthians, xii. 10. Here a careless reader would suppose that only the distresses were for Christ's sake. But so were also the infirmities, the reproaches, &c.

In infirmities
In reproaches
In necessities
In persecutions
In distresses
} For Christ's sake.

A common reference of so palpable a kind it may be thought almost needless to notice. It is lost however in the translation of the pious Quesnel. "Dans les foiblesses, dans les outrages, dans les necessités où je me trouve reduit, dans les persecutions, dans les afflictions pressantes que je souffre pour Jesus Christ." Thus it is only the distresses which he connects with Christ. So necessary it is even for the most devout, the most spiritual, the most judicious commentators, to pay a strict regard to the letter of the sacred text.

If it be thought that the meaning of the passage is, "I take pleasure for Christ's sake in infirmities," &c., still the declaration applies to each of the five particulars.

In the following passage there seems to be a common reference to *six* clauses.

Received. Γραφω υμιν, τεκνια, οτι αφεωνται υμιν αι αμαρτιαι δια το ονομα αυτου. Γραφω υμιν, πατερες, οτι εγνωκατε τον απ' αρχης. Γραφω υμιν, νεανισκοι, οτι νενικηκατε τον πονηρον. Γραφω υμιν, παιδια, οτι εγνωκατε τον Πατερα. Εγραψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης. Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και ο λογος του Θεου εν υμιν μενει, και νενικηκατε τον πονηρον. Μη αγαπατε τον κοσμον, κ. τ. λ. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world," &c. 1 John, ii. 12—15.

Recommended. Γραφω υμιν, τεκνια, (οτι αφεωνται υμιν αι αμαρτιαι δια το ονομα αυτου·) γραφω υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης·) γραφω υμιν, νεανισκοι, (οτι νενικηκατε τον πονηρον·) γραφω υμιν, παιδια, (οτι εγνωκατε τον Πατερα·) εγραψα υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης·) εγραψα υμιν, νεανισκοι, (οτι ισχυροι εστε, και ο λογος του Θεου εν υμιν μενει, και νενικηκατε τον πονηρον·) μη αγαπατε τον κοσμον, κ. τ. λ. "I write unto you, little children, (because your sins are forgiven you for his name's sake;) I write unto you, fathers, (because ye have known him that is from the beginning;) I write unto you, young men, (because ye have overcome the wicked one;) I write unto you, little children, (because ye have known the Father;) I have written unto you, fathers, (because ye have known him that is from the beginning;) I have written unto you, young men, (because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;) love not the world," &c.

The passage may be thus arranged.

a. { Γραφω ὑμιν, τεκνια, (ὁτι αφεὠνται ὑμιν αἱ ἁμαρτιαι δια το ονομα αυτυ·)

b. { Γραφω ὑμιν, πατερες, (ὁτι εγνωκατε τον απ' αρχης·)

c. { Γραφω ὑμιν, νεανισκοι, (ὁτι νενικηκατε τον πονηρον·)

a. { Γραφω ὑμιν, παιδια, (ὁτι εγνωκατε τον Πατερα·)

b. { Εγραψα ὑμιν, πατερες, (ὁτι εγνωκατε τον απ' αρχης·)

c. { Εγραψα ὑμιν, νεανισκοι, (ὁτι ισχυροι εστε, και ὁ λογος τυ Θευ εν ὑμιν μενει, και νενικηκατε τον πονηρον·)

} Μη αγαπατε τον κοσμον, κ. τ. λ. } d.

a. { I write unto you, little children, (because your sins are forgiven you for his name's sake;)

b. { I write unto you, fathers, (because ye have known him that is from the beginning;)

c. { I write unto you, young men, (because ye have overcome the wicked one;)

a. { I write unto you, little children, (because ye have known the Father;)

b. { I have written unto you, fathers, (because ye have known him that is from the beginning;)

c. { I have written unto you, young men, (because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;)

} Love not the world, &c. } d.

Now if we examine this passage, in the first place, without the final clause, d., we shall find that it is perfectly symmetrical.—*a.* corresponds to a., *b.* to b., and *c.* to c. In a. and *a.* we have the little children; in b. and *b.* the fathers, in c. and *c.* the young men. Each of the six members consists of two clauses: the former beginning with Γραφω "I write," or Εγραψα "I have written;" the latter, which contains the reason for writing, with Ὁτι, "Because." Doddridge would omit a considerable portion of this passage for the sake of avoiding tautology. But I can never consent to such a liberty. To say nothing of the perfect symmetry of the passage as it now stands, apparent tautology is not peculiar to this part of St. John's writings. See John, i. 1—3. I apprehend much may often be learned in the Sacred Writings, where there is this supposed tautology.

Scott, at the beginning of his remarks on verses 15—17, "Love not the world," &c. says, "The general counsel and exhortation, which the Apostle meant to enforce *on all the persons above described*, was this, 'Love not the world, neither the things that are in the world.'"—It is precisely upon this view of the general character of the passage, that I have made the above arrangement: with the design of pointing out the common reference of d., "Love not the world," &c. to each of the six preceding clauses, a., b., c., *a.*, *b.*, *c.*,; from which it is usual to cut it off by a full stop at the end of them.—This is what the Apostle "Writes" to each; "Love not the world," &c. I find this connexion recognized, more or less fully and explicitly, in most of the commentators that I have an opportunity of consulting, though the punctuation of our authorized version does not

appear to preserve it. Doddridge, indeed, seems to have missed the connexion: and Griesbach puts a. in a paragraph by itself; which shows the necessity of noticing these common references, even when they appear most palpable. But Scott clearly points out the connexion, as we have seen; and also adverts to it in the course of his notes on 12—14, and in his Practical Observations: Macknight carries on the connexion in his Commentary on verses 12, 13; though not in that on verse 14: Quesnel seems to refer to it at the close of his observations on verse 14: in the Commentaries published under the name of Poole, we read at the end of the observations on verse 14, "By all which endowments they were *all* both enabled and obliged to comport the better with the following precept, and its enforcements:" Samuel *Clark* in his New Testament, a useful work, on the beginning of verse 14, ("I have written unto you, fathers," &c.) says, "He repeats the same words almost, that they may take the better notice of them, (Galatians, i. 8, 9.) and may serve as a caution against the love of the world, mentioned verse 15." I feel zealous for the integrity and connexion of this beautiful, elaborate, and most instructive passage: and against those who would mutilate it on a plea of tautology, even in opposition to so venerable an authority as that of Doddridge, I allege the admonition of St. Paul, "Beware of the concision."

Let me add, that if we suppose St. John to have made the same arrangement in penning the passage as I have given above, writing verse 15, (d.,) about half way down, a little to the right, opposite c. and *a.*, it will account for the variation which we observe in the beginnings of the six members a., b., c., *a.*, *b.*, *c.*—At the beginning of the first four we have Γραφω "I write:" but at the beginning of the other two, Εγραψα, "*I have written.*"

To prevent being misunderstood, I think it necessary to add in conclusion, that I have no wish, in any of the instances given, to invert the received order of the original words.

One circumstance should be noticed, namely, that in cases of common reference there is almost invariably some degree of *parallelism*, or *internal correspondence*, more or less obvious, in the two or more clauses in which we discover the common reference to the single clause. Thus in one instance we have

Νεκρους μεν τη αμαρτια,
Ζωντας δε τω Θεω, } .....

In another,

Ουκ εσμεν υποστολης εις απωλειαν,
Αλλα πιστεως εις περιποιησιν, } .....

In another,

Αγιασθητω το ονομα σου,
Ελθετω η βασιλεια σου,
Γενηθητω το θελημα σου, } .....

And the same is observable in other cases. Thus that word or clause of the passage which falls out of the parallelism, is the word or clause to which the others have a common reference. We often meet with two or three such instances in a single Psalm: and perhaps biblical scholars are not aware how much is often lost to the sense by neglecting them.

APPENDIX, III.

(PARENTHESIS.)

SINCE it is one distinguishing feature of parallelism, that topics are dropped, and afterwards resumed, it may be imagined that many parallelisms are to be accounted for on the principle of parenthesis. There is some plausibility in this view of the subject, especially as far as the introverted parallelism is concerned. Let us suppose for instance that we have an introverted parallelism of eight members: a., b., c., d., *d.*, *c.*, *b.*, *a.* Here as c. and *c.* treat of the same subject, d. *d.* may be regarded as a parenthesis: and the four central members may stand thus: c. (d. *d.*) *c.* In the same way as b. and *b.* treat of the same subject, the six members may stand thus: b. (c. (d. *d.*) *c.*) *b.*; in which case we have parenthesis within parenthesis: and as a. and *a.* treat of the same subject, the whole passage may stand thus: a. (b. (c. (d. *d.*) *c.*) *b.*) *a.*

If however in this case the whole of the six members that lie between a. and *a.* are to be called a parenthesis, it is certainly a parenthesis of a very peculiar kind. Its construction is very elaborate. Every part in it has a corresponding part. Authors are not usually so particular in constructing their parentheses. The parts that go before and follow a parenthesis may correspond, but we do not generally find that the parts of the parenthesis have an internal correspondence, and that often a correspondence of a very complicated kind. I may observe also that according to the received notion of a parenthesis, it ought to have no such necessary connexion either in the sense or grammar with what precedes or follows it, but that it may be taken away without injury to the meaning of the context. Now in the case of the introverted parallelism this can seldom be done. I speak particularly with reference to the smaller parallelisms of this kind. Take away b., *b.*, from the parallelism a., b., *b.*, *a.*, and you will generally find that you have not been merely removing a parenthesis, but demolishing a sentence: and the two remaining members will stand like the pillars of a ruin; equal indeed and corresponding, but evidently bereaved of something that belongs to them. And then as to the larger parallelisms, though the central portions of these sometimes stand so clear of the extreme portions, that they will bear removing

without injury either to grammar or meaning, yet the absurdity of regarding the bulk of an Epistle, with all its leading topics, and all its discussions and subdivisions, as a parenthesis between the two short epistolary portions, is too great to need exposure.—And if we go on from the introverted to the alternate parallelism, it is evident that here, parenthesis will not solve a single case. For if in the form a., b., *a.*, *b.*, it be alleged that b. is a parenthesis between a. and *a.*, it may also be alleged that *a.* is a parenthesis between b. and *b.:* so that b. and *a.* contend for the inner place. On one plea b. ought to stand within the bracket and *a.* without: but on the other, *a.* ought to be within, and b. without.

I have not had an opportunity of reading much of what has been written by foreign critics expressly on the subject of parenthesis. But even if they have not hit upon and investigated the doctrine of parallelism, I think it very likely that they come near it, or *burn*, as children say. Horne in his Introduction to the Scriptures, refers us on parenthesis, at Vol. II. page 581, 582, to Franck's Guide to the Scriptures, and to four other foreign works written expressly on that subject. I have procured Jaques's Translation of Professor Franck's work: but my bookseller informs me that he has tried in vain to get the other publications in this country.

The above remarks on parenthesis are made with reference to the kind of clause or passage which *we* generally designate by that name: I mean, one "which might be left out without any prejudice to the sense of the sentence." But if foreign writers are pleased to call that a case of Johannean or Pauline or Biblical parenthesis, which we call a parallelism, of course it will not be worth while to dispute about terms.

But to constitute, according to our ideas, a case of true parenthesis, as distinguished from a case of parallelism, two things seem to be essentially necessary: first, as to the sense, that there be no such connexion as we have spoken of between that which lies within and that which lies without the bracket; and secondly, as to the construction, that the portion within the bracket have not the form of a parallelism in itself. Wherever these two particulars meet I shall be inclined to allow that we have proper parenthesis as distinguished from parallelism. But instances of this kind are far less common in the Bible, I apprehend, than many would suppose. There are however instances of parenthesis, strictly speaking. It sometimes happens, that the parenthesis lies in the heart of a parallelism: so that when it is taken away, not merely the sense but the parallelism also, stands complete without it.

a. { Αθετησις μεν γαρ γινεται προαγουσης εντολης,

b. { Δια το αυτης ασθενες και ανωφελες·

c. { (Ουδεν γαρ ετελειωσεν ὁ νομος·)

a. { Επεισαγωγη δε κρειττονος ελπιδος,

b. { Δι' ἧς εγγιζομεν τῳ Θεῳ.

Hebrews, vii. 13, 19.

a. { Reprobatio quidem fit præcedentis mandati,

b. { Propter infirmitatem ejus et inutilitatem:

c. { (Nihil enim ad perfectum adduxit lex:)

a. { Introductio vero melioris spei,

b. { Per quam proximamus ad Deum.

(Vulgate.)

I give the Latin version of the Vulgate, because it is the only one which I have met with that appears to me to afford a tolerably faithful representation of the character of the original passage.

We have here a parenthetical clause, c., lying in the very heart of an alternate parallelism of four members, a., b., *a.*, *b.*—c. may be called a proper parenthesis, (and it is marked as a parenthesis by Griesbach,) first, because it has nothing of parallelism within itself; secondly, because if it be taken away, the sense of the context will remain uninjured.—We shall then have an alternate parallelism of four members.

a. { Αθετησις μεν γαρ γινεται προαγουσης εντολης,

b. { Δια το αυτης ασθενες και ανωφελες·

a. { Επεισαγωγη δε (γινεται) κρειττονος ελπιδος,

b. { Δι' ἧς εγγιζομεν τῳ Θεῳ.

a. { Reprobatio quidem fit præcedentis mandati,

b. { Per infirmitatem ejus et inutilitatem:

a. { Introductio vero (fit) melioris spei,

b. { Per quam proximamus ad Deum.

Here a. sets forth the putting away, (Αθετησις, Reprobatio,) of the law: *a*. the bringing in, (Επεισαγωγη, Introductio,) of a better hope. Moreover in b. we have the inefficiency of the law: and in *b*. the efficiency of that better hope: b. and *b*. both beginning with the same word, Δια.

Επεισαγωγη, Introductio, in *a*., is opposed to Αθετησις, Reprobatio, in a. So also is Κρειττονος ελπιδος, Melioris spei, in *a*., to Προαγουσης εντολης, Præcedentis mandati, in a.: Κρειττονος, Melioris, in *a*., implying superiority as to intrinsic excellence; and Προαγουσης, Præcedentis, in a., implying priority as to time.

I apprehend also that the verb understood in *a*., to which Επεισαγωγη, Introductio, is the nominative case, is Γινεται, Fit: answering to the same word expressed in a.

Our authorized version of the passage runs thus. "For there is verily a disannulling of the commandment going before," (a.,) "for the weakness and unprofitableness thereof." (b.) "For the law made nothing perfect," (c.,) "but the bringing in of a better hope *did*;" (*a*.;) "by the which we draw nigh unto God." (*b*.)

This gives the general sense of the passage very well: but mars the parallelism, by translating *a*., "The bringing in of a better hope *did*."—Let us bring a. and *a*. into contact.

a. { Αθετησις μεν γαρ γινεται προαγουσης εντολης,

a. { Επεισαγωγη δε (γινεται) κρειττονος ελπιδος.

a. { Reprobatio quidem fit præcedentis mandati,

a. { Introductio vero (fit) melioris spei.

If we read the two lines together, we shall see in a moment that the word to be supplied in *a*. is not Ετελειωσε, Ad perfectum duxit, from c., but Γινεται, Fit, from a.

Thus, though our translators have not observed the circumstance, c. is a parenthesis. And I consider it one in the strictest sense of the word; because it may be taken away without prejudice to the meaning of the sentence, and has nothing of parallelism in itself.

The passage in English may stand thus.

a. { There is verily a putting away of the commandment going before,

b. { Through the weakness and unprofitableness thereof,

c. { (For the law made nothing perfect:)

a. { But there is a bringing in of a better hope,

b. { Through the which we draw nigh unto God.

A few verses further back we have a very similar parenthesis.

Ει μεν ουν τελειωσις δια της Λευϊτικης ιερωσυνης ην,

(Ο λαος γαρ επ' αυτη νενομοθετητο,)

Τις ετι χρεια κατα την ταξιν Μελχισεδεκ ἑτερον ανιστασθαι ἱερεα, και ου κατα την ταξιν Ααρων λεγεσθαι;

If therefore perfection were by the Levitical priesthood,

(For under it the people received the law,)

What further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Hebrews, vii. 11.

Here again we have a proper parenthesis.

If any one doubts that there is a parenthesis in the former instance, it may be satisfactory to bring the two clauses together.

Ουδεν γαρ ετελειωσεν ὁ νομος.
Ο λαος γαρ επ' αυτη νενομοθετητο.

For the law made nothing perfect.
For under it the people received the law.

Here we have two clauses, each relating to the law, and each introduced by the particle Γαρ, "For." Since they so much resemble one another, and the latter of them is evidently a parenthesis, we have so much the more reason for regarding the former as a parenthesis also: though all the weight of modern authorities seems to be against Griesbach in making it so.

In addition to these two parentheses, I question whether the whole Epistle to the Hebrews contains as many more. The three verses immediately succeeding the example first given, vii. 20—22., appear to contain a parenthesis: but not a parenthesis as distinguished from a parallelism: for they will be found on examination to fall into an introverted parallelism of four members, of which the passage in the bracket forms the two central ones. Nevertheless in this and similar passages, it may be very proper to retain the bracket, for the purpose of marking the connexion between the exterior members.